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CALVINIST CONTACT
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A new concept in correctional chaplaincy

by John de Vries Jr.
Protestant Chaplain

The national chaplain's conference of the Canadian Correctional Services held in Toronto from October 31 to November 4 served as an occasion to recharge the chaplain's faith batteries, to renew their vision, to heal their wounds, and to share their discoveries and problems. With the news of the implementation of a new concept in correctional chaplaincy, this conference did more than meet the sustenance needs of the chaplaincy; it opened the door to a new day in community correctional chaplaincy.

This new dimension of the correctional chaplaincy contains untold possibilities for the North American Correctional Chaplaincy, the Church, and the families of our incarcerated population. In September, 1976, the Toronto community chaplaincy was initiated as an experimental project. Its goals were: to minister to the families of prisoners; to minister to parolees; to train and recruit community volunteers and clergy; and to explore ways in which the church, the prison chaplain, and the correctional service staff could work co-operatively. With the recent appointment of Rev. John Carr as the Toronto community chaplain, this new concept is being realized.

While working out of Holy Trinity Church, situated in the shadow of Toronto's new Eaton Centre, Rev. Carr is getting acquainted with the community ministers, churches, and inmates' families. As these community people and agencies get to know Rev. Carr and his ministry, many more community and church resources will be channelled to bring 'hope' to the thousands of spouses and children waiting and forgotten outside the prison walls.

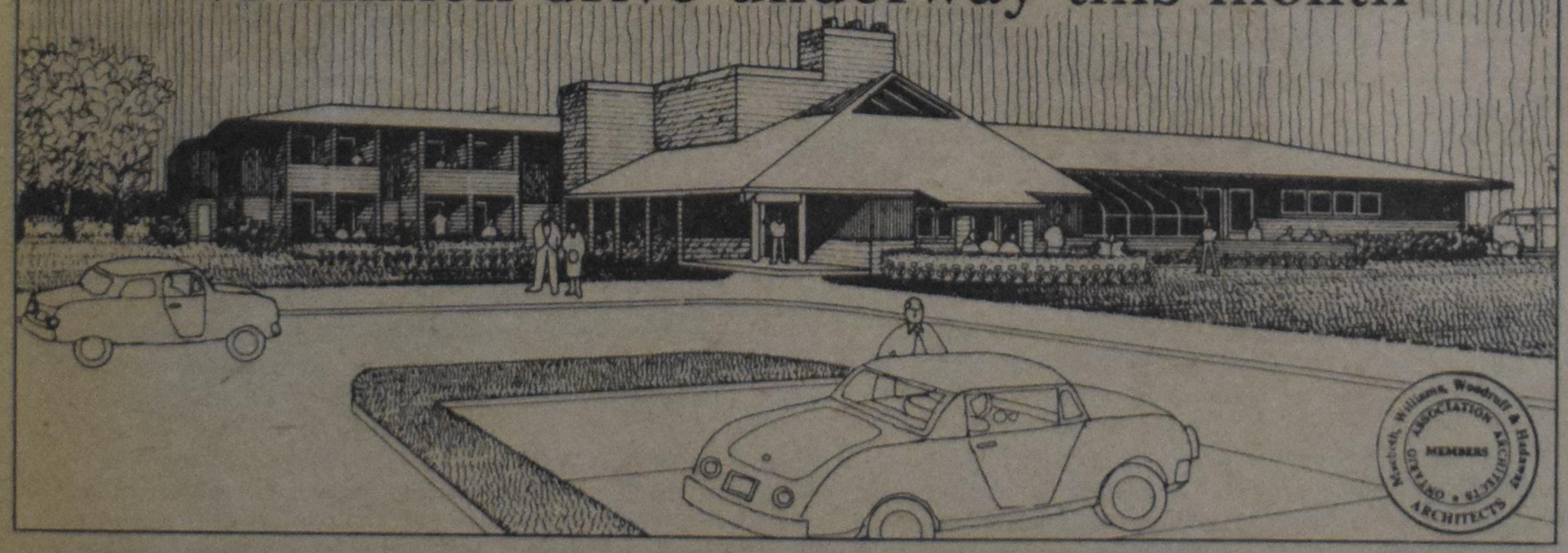
From our vantage point this new development has many possibilities for ministerial, diaconal, and individual involvement with the forgotten families of our prisoners. There is today a ferment in Reformed and Evangelical circles. These Christians are seeking to be involved in prison and related ministries. Through the avenue of the 'community chaplain' this ferment and energy can be channelled responsibly and constructively to minister to the prisoner or his family. Although funds are limited, the possibility to initiate such community chaplaincies in other densely populated areas in North America is unlimited. Volunteer chaplains or deacons or other Christians may offer their services on a full or part time basis to initiate such a chaplaincy service in their community. It is hoped that through such volunteer help of ministers, deacons, or qualified community persons, such 'community correctional chaplaincies' can be initiated in the Kitchener, Ottawa, and Montreal regions.

When the prisoner is incarcerated, there is a family outside the walls. Community services will provide for physical needs and welfare, but who cares enough to give these lonely and often forgotten families moral and emotional support. Personally, it has been a shattering discovery to find that time for the wife and family outside the walls is as difficult as it is for the prisoner inside the walls. Who will care for the emotionally starved families?

The realization of this concept in correctional chaplaincy is a stimulus for every prison chaplain; furthermore it provides a reachable and attainable 'handle' for our ministers, deacons, and all community adults to relate to the prisoner not just as our brothers' keeper but also as our brothers' brother.

Classis Hamilton plans new home

$1 million drive underway this month



Construction is expected to start in the spring on the Classis Hamilton Home for the Aged, designed to provide some nursing care and some independent facilities for 79 persons.

The home will be built on a parcel of land adjacent to the Grimsby Christian Reformed Church in Grimsby, Ont. The facilities are near church, shopping and on a bus route and provide an excellent view of the picturesque Niagara Escarpment.

According to Rita Otten, secretary for the board, more than 90 persons have already applied and that figure is expected to rise to 200 shortly. "There is definitely a need for such a facility," she said

But costs are always a factor. The home for the aged is under the auspices of the Classis Hamilton deacons and therefore involves every church within the Southern Ontario classis.

A $1 million fund-raising drive will take place from Nov.28-Dec.2 throughout the classis to cover costs of constructing the facilities. That comes to an average of $500 per family, pledged over two years. The drive includes costs for construction only and does not include operating expenses once the facilities have been built.

Plans for the home call for 18 rooms for single persons, 18 rooms for couples, and nursing care facilities for an additional 25 persons. A nursing staff will be employed to provide that nursing care.

In 1965, Classis Hamilton presented the deacons of the classis with the mandate to build a home for the aged.

Consequently, the deacons founded Classis Hamilton Homes for the Aged Incorporated which is responsible directly to the classis. The purpose of this mandate finds its roots in the second law: "love your neighbour as yourself". The home will be a christian home reflecting love and care and finding its identity with reformational standards. It is primarily a home for the aged of the Reformed faith and from Dutch origin. However, in agreement with government stipulations, others may apply as well since both the Dutch and English language will be spoken by the staff.

Financial costs, as indicated in the $1 million drive, are high in creating such a facility and the deacons have already realized that one such facility is not sufficient for future retirees within the classis. Other homes for the aged already exist nearby for members of the Reformed community however nursing care is unavailable in those facilities.

A name for the Classis Hamilton Home for the Aged is still in the works. Further inquiries and/or donations may be made to the home at Box 1078, Beamsville, Ont. L0R 1B0.

focus

Population slows down

WASHINGTON, D.C.(EP) — A U.S.census report indicates that the national population growth has dropped significantly in the last 10 years with a decline in annual gain from 2.9 million in 1957 to 1.5 million in 1977.

The total population of the U.S. on Jan. 1 was about 216 million - an increase of 1.56 million of the previous January. The U.S. is growing by 650,000 persons less than in 1970 when the annual population gain was 2.23 million.

Declining birth rates and stabilization of immigration were cited as major factors in the declining population growth. The annual number of births has dropped to 1.2 million compared with 1957, the peak year for births in U.S. history when 4.3 million babies were born.

Non-Christian teachers.

WINSTON-SALEM, N.C. (EP) — The North Carolina Synod of the Presbyterian Church in the U.S. (Southern) has declined to discuss whether non-Christian teachers should be excluded from its colleges.

Two colleges affiliated with the synod, Davidson and St.Andrews, now have policies permitting the hiring of non-Christians as faculty members. Davidson adopted its policy last May following a controversy which arose when the school decided to hire an assistant professor of political science who is Jewish. Trustees voted to change the college bylaws to make it easier for non-Christians to secure tenure at the school, and directed the college president to recruit non-Christians for faculty posts.

Canadian Council appoints Van Eek

The Council of the Christian Reformed Churches in Canada, at its sessions November 8-10 in Brampton, Ont., appointed Rev. Arie Van Eek as full time executive secretary of the Council. The appointment means that, for the first time in the history of the CRC in Canada, a full time person will serve in an organizational capacity.

Rev. Van Eek has been minister of the Winnipeg [Kildonan], Man., church since 1970 and has served churches in Ontario and Alberta as well since being ordained in 1958.

A complete report on the deliberations of the meeting of Council will appear in next week's issue.

An additional statement appears on page 4 of this issue.

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NEXT WEEK

Quebec Christian School

ViewPoint

Christians in homes for the aged

The woman was in her 70's. Physically weak but mentally alert. She needed to be fed, her hands crippled from arthritis. Her physical condition became simply too much for the family to handle properly.

The family dreaded the thought of placing her into a home for the aged or a nursing home. After all, she had been part of their lives. She understood virtually no English. Dutch was her language. Her mind was clear and she could still communicate effectively.

To put her into a home with nursing care seemed the only logical step for her physical well-being but it would have been brutal on her mentally. Dutch was her language, no English. Not being able to be understood would be horrible punishment.

Reformed Christians and immigrants are seeing the light. Those middle-aged parents who came to Canada in the 1940's or 1950's are retiring now and we are suddenly faced with providing facilities for our elderly. They can go to government-operated homes for the aged. Every town and city has at least one. The facilities are excellent. But caring for the elderly means more than simply good facilities. Christians look for Christian atmosphere. Christians look for Christian fellowship. And for our Dutch Reformed retirees, they look for the last years of their lives among men and women of the same heritage.

As a result, a number of our communities have built senior citizens apartments in the past ten years. These are self-contained units for the healthy. A more recent trend has been the creation of homes for the aged, some providing nursing care.

Christian homes for the aged provide a vital part of our community but, like the creation of Christian schools, the homes will cost money. As indicated in the article on the front page this week, one proposed home within Classis Hamilton will cost $1 million to build. That does not include operating expenses during the year. Grants and funding might be available for many of these institutions but it will nevertheless have to be substantially supported by us.

It seems logical that the creation of these homes is the result of a lot of work by deacons at various levels; within the church, at the classis or regional synod level or via provincial associations of deacons. It is a work of mercy, one of taking care of the poor and needy as well as the elderly.

Christian homes for the aged need our support, both prayerfully and financially. In our Reformed world and life view we see God in everything we do. That is why we built Christian elementary and secondary schools. That is why there are three Christian colleges in the U.S. and why there are two in the making in Canada. That is why we get involved in Christian labor and politics and agriculture.

All of these organizations need one human commodity — the act of giving. We are asked to give to all of these causes and now we have one more added to the list; the home for the aged. Wherever you live, you will be or are involved in the creation of such a vital institution.

Will this giving ever end, you ask. Hopefully not, for our lives must be one of giving. "We give thee but thine own...." We sing that in church. We are returning to God what he gave us first. And that giving never stops.

We must take care of our elderly. Once established, these homes will serve many elderly people and will, most importantly, provide a Christ-centred atmosphere for generations to come.

Keith Knight

by Keith Knight

NewsViews

Television, marriage and us

For a while there it appeared as though the pendulum of society had swung about as far as it could go and it also appeared as though there was a return to somewhat more conservative trends.

It seemed as though we had become about as immoral as was possible and that some religious sanity was returning, but that does not appear to be the case. Sex exploitation seemed to be a fad in the fashion world a year or two ago and when the hem-line plunged we thought that there would be a return to some semblance of sanity. But that change has not come about yet.

Television continues to become more daring in its programming but it is being accepted by many among us as "cute entertainment". I think of the controversy over "Soap", that sex-oriented program which continues to attract many Reformed viewers.

Recent reports out of Washington, D.C. indicate that an estimated one million U.S. couples are living together in a common law relationship. The number of unmarried couples living together has been rising six times faster this decade than in the last one. The number of "same-sex unrelated persons" 25 to 44 years old — including many homosexuals — living together has almost doubled since 1970 to a level of 746,000 this year. If trends continue, reports the U.S. Census Bureau, the typical American family of the future may indeed vary from that of the past. Figures for Canada are not available but a similar trend surely exists here.

A report by U.S. pollster George Gallup (the famous Gallup poll) shows that the evangelical movement is continuing to mushroom across North America. We should rejoice in that. The survey indicates that 30 million adult Americans "have had a born-again experience and are involved in evangelism". Evangelicals are sweeping the continent!

But when you see the family institution falling apart, television and fashions reflecting immorality, then what on earth are God's people doing to change all that?

We tend too much to be "leaning on the everlasting arms" of God rather than standing up and fighting all of this perversion. Record numbers of Christians and record numbers of common law relationships! Something is drastically wrong

Calvinist Contact

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Growth in the Lord

by Dr. Jack Fennema

Christian nurture

This is the second of a two-part article dealing with the question: "Why send my child to a Christian school?" The first part, presented two weeks ago, sought answers from the Old Testament.

The New Testament. Unfortunately, many of our brothers and sisters in the Lord, especially those coming from a dispensational background, do not believe that the Old Testament speaks to Christians today. So, if a "New Testament Christian" were to ask us the question: "Where in Scripture does it say — 'Thou shalt send thy children to a Christian School?'" — how would we answer them? Obviously, we would have to look to the New Testament, since any other reference source would be unacceptable to him. Where, then, would we look?

It is important at this point to distinguish between the "two sides of the same coin" — between the issue of "why send my child to the Christian School?" and the issue of "What happens within the Christian School which makes it distinctively 'Christian'?" The Scripture references provided here will be in response to the first question; the second question and the corresponding Scripture references will be dealt with in another article.

One could cite references to children in general (e.g. ... "... but Jesus said, 'Let the children come to me, and do not hinder them, for to such belongs the kingdom of heaven.'" - Matthew 19:14), to the Christian home (e.g. "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you. ...continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus." — II Timothy 1:5; 3:14-15), or to the rearing, growth and development of children (e.g. "And (Jesus) went down with his parents and came to Nazareth, and was obedient to them; ... And Jesus increased in wisdom and in stature, and in favor with God and man." — Luke 2:51-52) But, even though these references point out those things which God considers to be normal and of value for the Christian, one could still argue that they speak more to the family than to the school.

There is, however, a portion of Scripture which, if interpreted properly, speaks specifically to the issue of instruction or education; that is Ephesians 6:4 — "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord (KJV)." Granted, one should not base an argument simply on one verse. This verse is selected for its clarity and because it is a distinct command for parents. The immediate context, the context of the New Testament, and the context of the entire Bible does, in fact, support and further explain this mandate of God concerning the nurturing of children.

Finally, the meaning of the word "nurture" in Scripture indicates that this nurture takes place outside the home as well as within. The New Testament Greek word for "nurture" is *paideuo*. If one were to examine the usage of that word throughout the entire New Testament, two complementary meanings would emerge. First, this word can refer to education or instruction (Acts 7:22; Acts 22:3). Secondly, this word can refer to chastening or correction (II Timothy 2:24-25; 1 Corinthians 11:32; Hebrews 12: 5-11). Parents are told by God, then, that the instruction or education of their children is to be done "in the Lord." The same is true for the "discipline" or correction process. Since our children's education involves everything from family devotions to television programmes to church doctrine to the school's curriculum, parents are being told to assume a huge responsibility. Thankfully, the Christian home, church and school can work together as a 'tripod" seeking to provide children with what is clearly "nurture in the Lord."

In two weeks we shall look at the place of the Christian school in relationship to the home, church, and the Christian community in general.

LETTERS

Oppose abortion law

Dear Sir:

I would like to ask you if this information may have a place in our C.C.

It has been brought to my attention that the Hon. Marc Lalonde, minister of Health and Welfare in discussion with the provinces, on the establishing of women's clinics, recommends that the general age of consent to Health care be reduced to 16 years, thereby allowing minor consent in connection with four specific conditions: veneral diseases, drugs, contraception, pregnancy and its termination, without the consent of parents or guardian.

We view with alarm the inclusion of abortion with such services. We feel that if this report becomes law, it will take away the Christian duty to be supportive to those "children" or adolescents.

Are we as Christians not alarmed at what our society is coming to? We are in this world but not of this world and are we not to be a "salting salt"? May we sit back and let this secular world go ahead and take over? God gave us a command to subdue this world. He made us a little less than God. He gave us dominion over His works, over the creation in "Gods image", which we call "our new baby"

Are we not our brother's keepers? Shouldn't we be very much opposed to this report? We all know Satan is strong and he wants it all and would he love to have his hands on our young people!!! Are we allowing him to do that? As a concerned Christian and parent I ask you to discuss this with your minister and consistory, and let's act by sending letters to Ottawa.

Mrs. Terry Leusink
Iron Springs, Alta.

Co-operative nursery schools

Dear Sir:

In the past half year two articles have appeared in Calvinist Contact concerning Nursery Schools. One was entitled "Should we send our children to Nursery School" by Rev. Heynen. The other was by Herman and Diane Proper entitled "The other side of Nursery School."

As a mother of four preschoolers, I would like to shed a little light on this new mode of education. Our two sons aged three and four are in their second year of a co-operative nursing school. Co-operative means that it is run by the parents. We elect a new board each year from the participating parents. We have monthly meetings with the teacher and our adviser, who is an Anglican minister, to decide such things as what type of equipment to buy.

We also have a number of committees who take care of fund raising, the organization of field trips, refreshments for open house, transportation, education etc....

Each mother has a chance to express her wants and expectations as to whether she is pleased with the school and, if not, what changes should be made.

Not only do we attend meetings, we take turns each morning assisting the teacher. So you see, we don't just send our covenant children out into the world. We share this experience with them.

Nursing school is not a substitute for the home and family. It was created to supplement a young child's development.

As Rev. Heynen pointed out, the advantages are numerous! Christian parents can use the nursery school to teach their children about our Heavenly Father's Love. If the Bible, prayer and hymns are part of our home, then these children have a firm foundation, and when away from home they will not forget. They will walk with God!

Kathy Faber
Blenheim, Ont.

The wrong god

Dear Sir:

The editorial concerning the right to smoke in the October 14,1977 issue is irresponsible. I am sorry to see a Calvinist-oriented publication falling short on this issue. Our right to choose will always affect our neighbour, whether we are talking about automobile seatbelts and the lower rates of death, injury, and insurance cost or whether the issue is the tobacco crutch and healthy lungs.

If your only crutch is a cigarette you are trusting in the wrong god. That is a personal decision. But public smoke offends and harms me, and no one has a right to choose that action.

Laws are made in the interest of the people they concern and a general concern for common welfare has the effect of imposing a lifestyle on those who would otherwise attack that welfare. I give a cheer for the Toronto legislators!

Bruce Cooke
Prospect Park, N.J.

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We need your prayers and financial help!

The Canadian Christian Education Foundation underwrites Christian textbooks for Canadian schools. That in a nutshell, sums up what we do, or at least what we spend most of our energy on.

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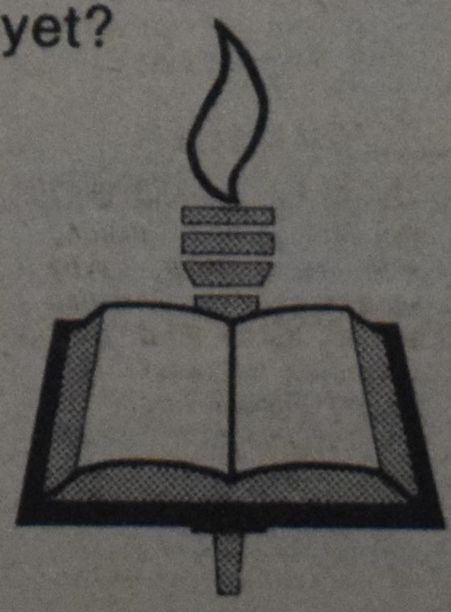

Church News

CHRISTIAN REFORMED

Called
-to Burlington, Ont., Rev. Jacob Uitvlugt of Wyoming (Beverly), Mich.

Declined

-to Smithers, B.C., Rev. P.E. Bakker of Rock Valley, Iowa.

New Church
A new church is being organized in Abbotsford, B.C. A group of 73 families from First and Second churches requested the organization of a third church in Abbotsford.

50th Anniversary
Rev. John Rubingh of Wyoming, Mich. recently celebrated his 50th anniversary in the ministry. Besides serving some American churches, he served churches in Neerlandia, Alta. from 1946 until his appointment as missionary in Ontario in 1948. He later served as missionary in Stratford, Ont. in 1959 until his retirement in 1961.

Classis Hamilton
Classis Hamilton meets in special session on Dec. 1 to examine Candidate Greg Martin who has accepted a call to Dunnville, Ont. The meeting will take place in Smithville, Ont. and begins at 7 p.m.

New treasurer
Burlington, Ont. — Mrs. R. Brandsen, 1050 First Side Road, Burlington, Ont. L7R 3X4.

CANADIAN REFORMED

Called
-to Edmonton, Alta., Rev. C. Stam of Burlington (Ebenezer), Ont.
-to Coaldale, Alta., Rev. J.D. Wielenga of the Free Reformed Church, Albany, Australia.

Declined
-for Burlington (Rehoboth), Ont. Rev. W.W.J. van Oene of Fergus, Ont.

REFORMED

Declined
-to Barrie, Ont., Rev. J. Ritsema of Barrie who served as stated supply for three years for that congregation.

Ordained
Candidate Keith Geense of St. Catharines, Ont. was ordained as a minister and is serving as pastor in Rhinebeck, N.Y.

Mission post
-the churches of St.Catharines, Ont. and Wainfleet, Ont. are looking for a minister willing to start a home missions post in Welland, Ont.

FREE REFORMED

Accepted
-Rev. G. Hamstra of Dundas, Ont. accepted the call of the Chr. Geref. Kerk of Alpen aan de Ryn, Netherlands and preached his farewell in October.

Council issues statement re: Van Eek appointment

The Council of the Christian Reformed Churches in Canada at its sessions November 8-10, elected Rev. Arie Van Eek as executive secretary. The council issued the following statement of intent on the matter of appointing a full time officer of the council, in the form of a letter to the churches and classis.

"Greetings from the Council of Christian Reformed Churches in Canada. On November 8, 1977 we began our meetings in the Immanuel Christian Reformed Church of Brampton, Ontario. We met in the service of Christ, the King and Saviour of the Church, and on your behalf in order to fulfil our mandate of being a Reformed witness to our nation. A major item on our agenda was the appointment of an executive secretary to facilitate the work of Council. We write this letter to you in order to better acquaint you with this item.

"In 1976 a committee on the future of the Council described a large number of issues and tasks to which the Council should address itself in order to let the nation, its many denominations and various levels of governments, hear the voice of the Lord as we understand that voice in the rich heritage of the Reformation. In that same year, Council decided its task was too large without the help of a full-time person to coordinate and facilitate this task and to be, from time to time, a spokesman for Council. In June, 1977 nine out of the ten classes delegated its synodical delegates to approve a job description for the executive secretary and to appoint the person. The June 1977 meeting, however, thought it well to have still more input from the churches and classes and postponed these decisions until November of this year. Hence our Brampton meeting.

"At our meeting, however, three of the ten classes expressed some serious fears and misgivings about this appointment. Two of these classes indicated difficulty with the nature of the Council as currently constituted. It can be readily seen that in terms of a strict reading of the Church Order it would be difficult to see the place of the Council. Nevertheless, synod has recognized the need for our Council and has approved our authority, jurisdiction and mandate.

"Classes send elected delegates and we are bound to Scripture and our confessions. We are therefore a body in which the churches are voluntarily united and our decisions are binding in the same way as that of any other major assembly of the denomination. Every classis has agreed to this. We are limited by our mandate to matters of common concern which cannot be dealt with equally well either by the local churches or by the synod.

"We are not, therefore, a Canadian synod, nor do we in any way intend to be such. Our unity with our American brothers and sisters as it comes to expression in the synod and its various boards and agencies is precious to us and we want to maintain that unity at all times. One of our classes has appointed a committee to see if there is a better way for the Canadian churches to deliberate and cooperate. We welcome this study and will give serious consideration to its recommendations. If there is a better way to rise to the challenge of being Christ's Body in Canada, let us discover that way and walk in it — as long, of course, as we can walk together and present a united and biblical testimony on the issues that face the nation.

"One of the spirits of our day is the spirit of individualism in which persons and organizations fail to seek the bonds that unite them. Something of that spirit is seen when the marketplace becomes destructive of weaker members of our society. It is seen in the power struggles between the federal and provincial governments. Believers, churches and classes must not surrender to this spirit, but seek to strengthen the communion of saints, even on a nationwide basis.

"Because of our large geographic area we don't often enough speak together, pray together, serve together or deliberate and act on our common tasks. We are all very busy in our own communities and areas, as we ought to be. Yet we believe that "The God of all grace brought the Canadian Christian Reformed Churches into being in the Dominion of Canada for His own purposes" (from our Preamble). God's purposes require us to act in faith and courage and place upon us the inescapable duty to speak with a strong and united voice on many contemporary national issues. We seek to appoint a full-time officer of Council to stimulate and assist us in this task, not to create yet another cumbersome bureaucratic structure.

"We must trust God and each other and this servant of Council that the executive secretary will not become a "Mr. Christian Reformed Canada." The same kind of fears were expressed when our Synod appointed its first full-time stated clerk, but the fears proved to be unfounded. We readily admit the job description of the proposed officer of Council is not a perfect document. But it is sufficient to get us started and we will be able to review it from time to time as we gain experience and grow into greater maturity.

"Of course, this new position will cost money — the present proposal has a price tag of about $2.40 per year per family. If the executive secretary enables us to have a more effective Reformed voice in the church and assembles and government offices of our nation, and if he begins to strengthen our national unity and identity as a church, it will be money well spent. Should this position prove to be unworkable, there are built-in safeguards and the position can be terminated.

"If, from all this you get the impression there is some urgency behind these things, you are quite right. We believe the time is ripe to act. The Council has existed for ten years, we have a firm place as churches in our nation. Many moral, political, social and economic issues beg for confessional, biblical insight. We can only begin to address ourselves to some, but we must begin more concertedly than ever. Several of the evangelical/fundamentalistic churches are waking up to this task as well and they are open to our Reformed contribution. Several of the mainline denominations are beginning to be sensitive to the need for more biblical insights. These churches too have an open ear to what we are able to say from our perspective.

"Our own consistories and members need thoughtful, biblical direction. The task is large and the time may be short. For over a year the idea of a full-time officer has been before us. Can we afford the luxury of more delay? Several trustworthy and well-qualified men are willing to risk the security of their present positions and step into this new venture. With one of those men we must bring into focus more sharply than ever the vision that brought about the formation of the Council in 1968.

"There may well be problems and fears that remain. Let us try to resolve these in mutual trust and in faith towards God who has called us to serve Him in our complex times. In the meantime, the Council pledges itself to seek to fulfill the following objectives with the help of an executive secretary:

—to assist the denominational agencies in their stated desire to establish a common Canadian address and thereby to foster the unity of the denomination and its task;
—to get a clearer picture of how a Reformed church can best speak to the governing authorities without violating the Reformed conception of the nature and task of the church;
—to share with other denominations the insights and wealth of our spiritual heritage;
—to seek to strengthen the bond of unity of our Canadian churches as we make a concerted effort to speak and act together on matters of mutual concern;
—to demonstrate to every member classis the value and necessity of Council's work in the above areas.

"We have given ourselves two years in which to make demonstrable progress in these things.

"The initial appointment of the executive secretary is for two years, after which the position, the job description and the objectives will be reviewed. Brothers and sisters a door of opportunity is open to us. We ask you to pray with us that we may be workers approved by God as we enter into these opportunities."

Officers of Council,
Bastiaan Nederlof, president
Sidney Greidanus, vice-president
Peter Zwart, clerk

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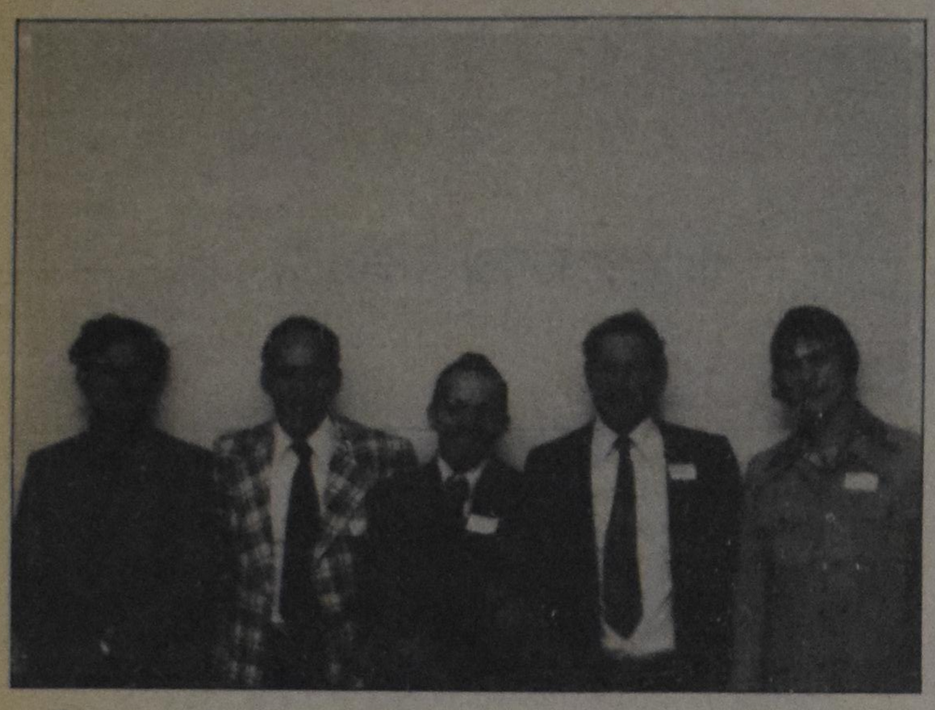
Listowel Wycliffe workers go to Brazil



Part of the Listowel Wycliffe Associates work party which went to Brazil are, from the left, Harry Bouman, Henk Ten Pas, John Voskamp, Gerrit Van Veen and Albert Persohn. Absent from the photo were John DeVries, a short term assistant at Porto Velho, and work party member Bertus Donkersgoed.

by John Voskamp
as told to Johanna Veldstra

In January of this year, the Summer Institute of Linguistics in Porto Velho, Brazil, urgently needed a concrete building to house the hydro transformers and stand-by generators for the centre there.

When a Listowel, Ont. contractor realized that with his experience as a contractor he could help, he offered to go and shortly after five other men including myself offered to go with him. By February all arrangements had been made and off we went.

The trip took several days because it was carnival time in Brazil and all the planes were heavily booked. However, God's remarkable care and direction was evident as He helped us through seven different airports where sometimes the attendants did not understand much English. We learned to have patience and we found that all things worked together for good just as God's Word tells us.

Each of us in the work party received daily strength from the Lord to cope with the new climate and foods, and we finished the transformer station so quickly that there was time to build two small homes for Indian staff at the centre.

The trip had a tense moment when Albert, the youngest of our party was struck with acute appendicitis. found it a truly moving experience to see the communion of the saints as everyone on the base prayed for his recovery, and miraculously, doctors and nurses gathered within hours so the operation could be performed. Praise God! Albert recovered totally.

We visited a translation team who worked in a remote area of Brazil and were impressed to see how they communicated God's love to the Indians. Now, we pray that those Indians may soon have the Scriptures and receive Jesus Christ as their Saviour.

As we look back, we praise God for the work we accomplished,and for the wonderful holiday, the rich experiences with the Lord, and for the special care He took of our families at home.

Now I look back and say: We have seen the great mountains, the great rivers, and the great Amazonian jungles. And I see that He cares for those there too.

Can you have family visitation?

by Ralph Koops

Rev. Koops is minister of the Grace Christian Reformed Church in Chatham, Ontario

Perhaps in your church it has started already, annual home visitation. One of these days you will get a call from one of your consistory members. Can you have family visitation on that and that evening?

How do you feel when you get that kind of call? Do you look forward to it or do you dread it? Is it an annual hour you somehow manage to suffer through?

And how do our elders feel about it? In article 65 of the church order of the Christian Reformed Church it says in part, "Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual home visitation...." Article 24 also indicates that the elders with the minister shall exercise pastoral care over the congregation.

Sometimes people say that if the elders only come once a year they may just as well not come at all. Although such reasoning may merit some sympathy I think the fact that all our families get at least one visit a year is very important. Through the officebearers Christ exercises His care for His people. The special offices are there to build up the body of Christ. Family visiting is done out of concern for the church. In some of Paul's New Testament letters we have a strong emphasis on pastoral care.

Family visiting has at times been ridiculed. It is said that it is too formal and really does not accomplish anything. That depends to quite an extent on who it is that does the visiting and who it is that is being visited. When the elders come to my home for this annual visit I see through them the concern of Jesus Himself. Together we see and talk about how we are doing in our Christian living. Isn't that important? Of course, no two visits are ever alike. Yet the need to stimulate one another to greater Christian living is always there.

Those who go on family visiting should know what sort of world we live in and also be well informed churchwise. They must realize that it is within a rather secularized context that we as Christians must develop to ever greater maturity and develop a christian lifestyle.

In the church I serve we usually have a general topic for a given winter. I have a sermon on a passage in connection with that topic the Sunday before family visiting starts. Consistory members get a few summary comments of that sermon. This year it is about our privileges and obligations as Christians. That's very broad but it is a start. Our lifestyles as families, at parties, our sense of stewardship, all such matters can be raised. Our people must also be encouraged to read so as to be informed and warned about getting too caught up in lifestyles foreign to the Bible.

Those who visit must also know how to listen.

Children, especially when they get a bit older should be present if at all possible. Once present they should not be ignored. Neither should they be asked, year after year, whether they like church and catechism classes, and who their teacher is, but they should be asked some questions about their personal relationship to the Lord and their views of Christianity.

After two family visits last night, the elder who was with me said, "Before we cut out that practice of family visiting we better have a good substitute to take its place." I agree. May we through family visiting be nurtured to ever greater maturity.

French seminary enrollment up

Some 82 students have enrolled at the Reformed Seminary in Aix-en-Provence, France, for the 1977-1978 school year, a 55% increase over the total of 53 last year. The student body comes from diverse religious backgrounds there are converts from both Islam and Mormonism and from ten countries

A new degree program, the master of theology, is being offered for the first time this year. It is being developed under the direction of New Testament Professor Peter Jones, a missionary of the Presbyterian Church in America. The master's program includes eight courses offered by visiting professors such as Dr. Peter Beyerhaus, Dr. Jan Dengerink, and Dr. Pierre Marcel, and a scholarly thesis. Eight students are enrolled.

Work is progressing on the new classroom and library building which the Seminary is building to serve its rapidly expanding student body. Completion is expected early in 1978, but in the meantime the Seminary community is suffering from severe overcrowding. Even the use of the new building will be a mixed blessing: all building payments will then be due, and it appears that a crushing debt will have to be assumed by the Seminary unless God's people give more for the project. The Huguenot Fellowship, P.O. Box 175, York, PA 17405, will be happy to forward building fund contributions to Aix.

Trinity College Speakers Bureau

The new 1977-78 Speakers Bureau pamphlet has just been completed for release to interested groups and churches by Trinity Christian College, Palos Heights, Illinois.

The pamphlet offers a list of presentations by the College faculty and administrators to speak on a wide variety of topics. Some of the topics are: bible history and prophecy, marital communication, the christian family, christmas poetry, youth group retreats, civil religion, evolution, and church libraries. The pamphlet has other information about art exhibits, concerts, madrigal dinners, and other community activities offered by Trinity Christian College.

This pamphlet is offered free, as a service to the area businesses, educational and religious organizations. You may obtain a copy of the pamphlet by writing to the Development Office, Trinity Christian College, 6601 West College Drive, Palos Heights, Illinois 60463.

The Ambassadors

In Concert 1978

The Ambassadors are a Christian Male Chorus of approximately 40 voices.
Based in Hamilton, the chorus draws its members from throughout the Niagara Peninsula. New members are always welcome, subject to audition.

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World Missions Update

Graduates come back for Wycliffe birthday

TORONTO,Ont.(CCP)—Wycliffe College graduates from across Canada and around the world returned to their alma mater in September for the 100th anniversary celebrations of the Anglican evangelical college.

Guests included Archbishop Donald Coggan of Canterbury who taught New Testament theology at the college from 1937 to 1944 and has already received an honorary degree. He was also a Wycliffe graduate.

More than 4,000 people crowded into St.Paul's Anglican Church for the special service marking the centenary. Pauline McGibbon, Lieutenant-Governor of Ontario, read a special congratulatory message from Queen Elizabeth II.

The week-long celebrations, which included a school on preaching and pastoral care for clergy, marked the century since the college was founded as Protestant Episcopal Divinity School on October 1, 1877, and located in a classroom in St.James Cathedral. The name was changed to Wycliffe College two years later.

Thirty-five Wycliffe graduates have become bishops of the Anglican Communion and many others have risen to leadership positions in the church.

Potential seminary

TAIWAN — No Reformed seminary has existed in Taiwan for ten years. When a student requested training for ministry, three pastors developed a program of education, including lectures, assigned readings, and study projects, for this one student. A little seed perhaps, but great potential for growth. Rev. John Lin, former student at Calvin Seminary, is principal-teacher.

Growth in Tijuana

TIJUANA, MEXICO — Missionary John De Young reports: "In the Colonia Cacho Church we have experienced a real spurt of growth. Eleven people were recently baptized and along with them five others made profession of their faith in Jesus Christ. Nine of these came from one family: fathers, mothers, children and grandchildren — truly a covenantal experience to see three generations come to faith and membership in the church. The enthusiasm of these new members has helped revitalize the church and they are bringing additional relatives and friends to the worship services."

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CRWRC In Haiti

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Our personal identity

There is a question that people are constantly asking, "Who am I?" When you ask a person this some may say, "Well, that's a silly question, I'm Mr. Jones, I'm Ms. Smith, I'm Mr. Brouwer". We like to have people call us by our right name. It flatters us when people pronounce our names correctly. But this is not the real self. Our name really doesn't tell much about ourself. We could also say, "I'm a policeman, I'm a businessman, I'm a carpenter, I'm a minister, I'm a tool and die maker, I'm a housewife, I'm a mother." All of these things tell something about us, but at the same time they do not really answer who we are.

As we see each other we have a way of sizing each other up. But again these are all outward things; they have no real heart in the individual. Many are satisfied with this. But it seems today that people are becoming far more consious of this matter of personal identity.

There has been a wild search for this matter of self-identity. Today there are various ways in which people are doing this. There has been this search for the roots from which we have come; tracing back our genealogy. But even this does not really tell that much about us; what our parents have been or what our parents have done. It doesn't necessarily influence our lives that much; particularly when you begin to trace back several hundred years and then try to see how you fit into that pattern. It sort of presents a very hollow view of life if we are going to find it only in the generations who have gone before.

There was a time when families meant a great deal more than they do today. You often hear famous people -- famous authors, or scientists or politicians and you look back into the roots of their lives and you will find that they were not well recognized or possibly even that they didn't behave too well. Most of us, when we look back into our genealogy, will find that there were a certain number of people who had criminal tendencies or who were psychopaths or mental cases. So that doesn't really help too much in answering that deeper question, "Who am I?" It doesn't give our real personal identity.

Today there are people who have become enamored by astrology and they look for the signs of the zodiac under which they were born. They were born under the sign of Taurus the Bull, Leo the Lion, Libra, Scorpio, or Aquarius. There are some people who make a great deal of this. They will ask, "When were you born, under which sign were you born?" Then they try to determine what you ought to be doing today, what you ought to be doing next week, or what you shouldn't do. Some people believe in this implicitly. They would not sign a contract for a new car if it was not under the right sign or they would not marry at a certain time or they wouldn't marry a certain kind of person because they realize one person clashes with another.

But it does indicate that people are groping to find out somewhat more about their personal identity as people -- who are they anyway? To be able to say, "I was born under the sign of Taurus the Bull," - what difference does it make? I don't believe this is really one of the determining factors in the lives of people and it shows the fact ,that when people face the unknown they grasp for all kinds of superstitious things. Some writer has made this statement, "The problem is not in the stars, but it is within ourselves."

There are many who have tried to find their identity by reading books on self-analysis. You often hear people say, "I really didn't get to know myself or get in touch with myself until I went to see a psychiatrist", and particularly psychiatrists of the psychoanalytic field. Here they feel they reach a point where they get to know themselves as an individual.

To know yourself you've got to look within. Ezekiel the prophet is confronted with this question in one of the visions when he is in that cavern underneath the temple -- the chambers of imagination -- the chambers of thought. The question is asked him by the man who stands by his side, "Do you see what the elders of the house of Israel do in the dark, each man in the chamber of his imagery?" It isn't in the outer appearance, it isn't even in the fact that these men were elders in the house of Israel, but what were they in the dark? It's the matter of finding out the inner man, the inner self. Out of the heart are all the issues of life.

This is where it all has its beginning. So, we ought to think in terms of what we are when all of the other things are stripped away from us. when we're alone in the dark.

This is where many people fall short. They don't dare to do this, they don't dare to look at themselves in this way. In fact, too many people are scared in the dark and they have a fear of really finding out who they are.

How then do we answer this question? I think it is well for us to find out our inner thoughts, our angers that we have, the thoughts that rise up within us as evil passions, the desires that we have, the ideals that we have, the feellings that are found within. We should try to get in touch with this inner self- with the mind, the feeling, the imagination. Or if you want to take the words of scripture, "The heart, the inner man." Then if we want to find out just who we are, we don't begin to compare ourselves with other people. We don't just think simply in terms of ourselves in relationship with others, but we have to put ourselves in relationship with God. I believe that you do not find the answer to this question until you reach the point of putting yourself in the presence of God and in His presence we seek out "Who are we?"

I know we are often a bit afraid of doing this. The prayer of the Psalmist - "Search Thou my heart and know my thoughts and see if there be any wicked way in me." You don't really learn to know yourself unless you are willing to pray that prayer earnestly and sincerely and then seek out who you are in the presence of God. We can answer, "I know God loves me, He loved me enough to give His son for me - I know that He redeems me, I know that there is still a lot of sin left in me."

Basically, we have come to the point that we can say, "I'm a child of God created by His hand in His image and restored again into the image of God through His redemptive love." To get to know yourself, you've got to know God. These two go hand in hand. I think that there is where you're going to find the answer. Not in transcendental meditation, not in the signs of the Zodiac or even tracing back your roots, but placing yourself before the eyes of an all knowing God. There you can find: "I know I am His and He's mine."

Thought for the week

Jesus says, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added to you." If we can live that way our lives would surely be a lot different than they are.

Christian stewardship services concludes year of work

by John Van Harmelen

Rev. Van Harmelen writes this article in his capacity as treasurer of Christian Stewardship Services.

Christian Stewardship Services, that organization's name has been often used not only in our circles, but throughout the christian community. It has become the reaction of the christian to the eye-opening reports of many committees dealing with the earth's resources. And it is not without cause that the Barnabas Foundation and Christian Stewardship Services came into being, the one south and the other north of the American-Canadian border. The CSS held its membership and directors meetings November 1 and 2, in Sarnia, Ont.

The membership meeting dealt specifically with the acceptance of new members, the financial statement of the year ending June 30,1977, and the invoice system for fees charged to different organizations and agencies for CSS services. It was gratefully acknowledged that the membership meeting approved all the actions of the directors. Mr. C.Baarda, was appointed as the auditor of CSS for 1977-1978.

The directors heard the report of the executive director, Mr. Harry Houtman. He explained the way he conducts the seminars on will making, using the film "Unexpected Journey", which he showed at the meeting. He also showed the books he was offering for sale to the people who attend the seminars. The board approved the concept of a book table at seminars and other CSS activities, and recommended that those books will be selected which enhance christian stewardship. It was good to hear that several persons who attended the seminars are now preparing a will in which the charity they choose will receive their inheritance or part of it. The directors never assumed that so soon CSS would harvest results.

CSS is a service organization, it is not collecting monies for itself. It is helping people to leave some of their estate to one or more causes of God's church and kingdom which they like to support. If they have children it is recommended that they think about them first, but secondly they should focus on church and kingdom, and CSS will show them the various ways in which this can be done: wills, deferred giving, and many others.

But nobody must believe people who write or say that CSS is an organization which is operating for itself. All organizations and agencies which are comprised in CSS purchase for a fee the services of CSS. And they have so much to say about CSS that each of them nominates one to three persons to act as director(s) of CSS. If the budget of Salem e.g. is below $100,000 Salem nominates one person to serve as director of CSS, and if the budget of the Committee for Justice and Liberty is between $100,000 and 500,000 its board nominates two persons to serve as directors of CSS, and if the budget of World Missions of the Chr. Ref. Church is over $500,000, the board of World Missions nominates three persons to serve as directors of CSS. Consequently CSS's affairs are at the moment directed by 35 directors, and 24 of those are nominated by the agencies of the Christian Reformed Church.

At first the board decided to keep this number of directors the same until the end of 1977, however the board decided now that organizations which did not join CSS, but are now willing to do so, may submit an application before May 1, 1978.

And it was decided at the last board meeting that we by means of a report would tell our constituency that membership applications by sponsoring organizations are expected before May 1,1978.

This date is chosen because the next membership meeting will be held on May 17 and the new fiscal year starts July 1.

As far as investment is concerned the proposal of the executive committee was accepted. It shows three items: a three-man study committee; contact with sponsoring organizations and agencies re their investment policy; formulation of guidelines which can also be of guidance to other organizations and persons.

The president, Mr.G.Borst, treasurer of the Board of Home Missions, appointed the executive director, Mr. H.Houtman, Mr.M.Grevengoed (Representing CRWRC) and Mr.D.Dykstra (Representing the Back to God Hour) as members of this committee.

Election of an executive resulted in the following: G.Borst (Home Missions), president; D.Dykstra (Back to God Hour), secretary; G.Vandezande (Justice and Liberty), vice-president; J.VanHarmelen (Salem), treasurer; A.Vroon (Synod CRC), vice-all; S.De Jong (CLA), vice-all; M.Grevengoed (CRWRC), vice-all.

The executive committee was instructed by motion to draw up a retirement schedule.

Rev. J.VanHarmelen opened the meeting with devotions. He read from the book of Milo Kaufman: "Stewards of God", two small portions: stewards must be trustworthy, and stewards are accountable to God. Both statements were backed up by Scripture. Rev. M.Baarman offered closing prayer.

Several brochures were available at the meeting: What is CSS? A Guide to making Your Will; Annuities; Beneficiaries. All written by our executive director and available from the office:

CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8.

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Opstandig?

Wat hebt u aan de Heer Jezus? Vindt u het niet moeilijk om aan anderen, vooral aan buitenkerkelijken, te zeggen, wat u aan de Heer Jezus hebt? Want dat wat wij aan de Heer Jezus hebben is zo ontastbaar, en het is soms ook voor onszelf zo onwezenlijk.

Als we denken aan het vele leed dat er is in deze wereld, dan constateren we dat het geen verschil maakt of wij geloven, dan wel ongelovig zijn. Immers het leed treft allen zonder onderscheid. Wij staan ook bij een vreselijk ziekbed. Wij staan ook bij een gedolven graf. Wij delen in de rampen. En wij redeneren nog zo vaak buiten het verband dat er bestaat tussen God en deze wereld in Jezus Christus. Dan zijn wij opstandig en lijkt het alsof we toch maar heel weinig aan de Heer Jezus hebben. O, vanzelfsprekend, we weten wel wie de Heer Jezus is. En we hebben geen moeite om te zeggen dat Jezus, Redder, Zaligmaker betekent. Maar de vraag is gewettigd: wat betekent het voor ons? Wat houdt het in? Zijn het niet vaak klanken voor ons? Het moet toch meer voor ons zijn. Het moet alles voor ons zijn dat Jezus ons leven redt, ons leven dat soms zo geplaagd en verdrukt, zo geslagen en gebeukt wordt.

We luisteren soms helemaal niet naar de stem van de Heiland. Er zijn ook zoveel andere stemmen in de wereld, en de duivel spreekt ook tot ons, en ons eigen zondig hart wil ook nog wat zeggen, en hard! Het zijn allemaal stemmen om ons opstandig te maken. En we luisteren eigenlijk zo graag naar al die stemmen. Veel liever dan naar de stem van de Heiland. Waarom toch?

Ons hart is van nature geneigd eerder naar alles te luisteren dan naar de stem van de Heiland. Er is iets in ons hart dat graag opstandig is. Er is iets in ons hart dat gemakkelijk tot opstand te verleiden is. En uit al die stemmen komen de verzoekingen op ons af. Ze vinden in ons hart een aanknopingspunt. Verzoeking dat betekent: iets zoekt u op, zoekt aanraking met u, om u mee te krijgen, om u over te halen, om u te bewegen u te laten gaan. Zij vindt in ons menselijk hart altijd iets dat weerklank geeft. Als de verzoeking tot opstand aan de deur van ons hart klopt, dan hoort ons hart geen vreemde klop. Dan is er iets in dat het herkent. Er gaat in ons hart iets meespreken

Het is zo moeilijk dat spreken van ons opstandig hart het zwijgen op te leggen, want dit spreken is ons soms welkom. Dan klinkt de stem van de Heiland echter al zwakker. Ons geestelijk leven is zo samengesteld, we begrijpen onszelf niet meer. Enerzijds is er zo veel dat prikkelt tot opstandigheid, en anderzijds is er het Woord van onze Heiland dat ons roept om alles van Hem te verwachten, en te rusten in Zijn trouw. En we zijn vaak als iemand die aan twee kanten mank gaat, en wankelen nu eens naar de opstandigheid en dan weer naar de genade, de liefde en de trouw van de Heiland. We weten zo goed dat we altijd moeten kiezen voor Christus, dat het niet anders mag. En toch... is de strijd zo zwaar. Het kruis is immers zo hard, het wondt onze schouder. De last is zo zwaar, we menen er onder te bezwijken.

De roepstem van de Heiland: komt tot Mij allen die vermoeid en belast zijn Ik zal u rust geven, klinkt soms als heel uit de verte, zo onwezenlijk. De genade lijkt vaak een verre vreemde heerlijkheid die maar niet dichterbij wil komen. Al te gemakkelijk geven we ons aan deze opstandigheid over. Net alsof het bij ons hoort. Net alsof het al te vroom zou zijn er een hekel aan te hebben, en er mee af te rekenen.

Er is ook zoveel dat opstandig kan maken. Overal waar u kijkt en waar u luistert merkt u de zonde en haar gevolgen. En als het leed van de wereld via de t.v. op ons afkomt dan denken we soms: hoorde en zag ik dat alles maar niet. En u aarzelt om op ziekenbezoek te gaan want al uw troostwoorden lijken op een wissel die getrokken wordt op de eeuwigheid. En u denkt: het is een schrale troost om te spreken van Gods rijk, waar geen inwoner zal zeggen: ik ben ziek. En als het aan u zelf toekomt, hoe wordt het dan? Wat hebt u dan aan de Heer Jezus? Bent u al in aanraking gekomen met de macht van de Heiland om het leven te vernieuwen? of geeft u nog steeds uiting aan de weerspannigheid van uw hart? De vragen vermenigvuldigen zich. Het hart is opstandig. En de waaroms komen omhoog.

Laten we het echter nooit vergeten: ons opstandig hart kan alleen maar tot rust komen door Gods genade! Het kan stormen in ons leven. Doch, als de golven woedend slaan tegen rotsen op en neer, dan moeten we bidden: laat mij aan uw zij dan staan, tot de storm voorbij is, Heer! Voorbij!dan heb ik rust gevonden, rust van al mijn bange vragen, want mijn opstandig hart is tot rust gebracht door Gods genade!

Op het scherp van de snede

Het volgende artikel verscheen in het reformatorisch weekblad de Schakel (7 okt.) Het is een tijdelijk en interessant familieblad dat ook speciale kinderpagina's inhoudt.Het blad is verkrijgbaar bij: Antwoornummer 69, Goes The Netherlands.

Het is beklemmend te zien hoe West-Europa overspoeld wordt door ideologieen, die een gevaar vormen voor het vrije voortbestaan van de Westerse landen. Donkere wolken trekken zich samen, maar een groot gedeelte van de bevolking wil dit niet zien en koketteert zelfs met het gevaar.

Nog leven we in een welvaartsmaatschappij . Nog leven wij in een vrije staat, waarin wij onze eigen godsdienst mogen belijden. Maar hoe lang nog? Wij verkeren op het scherp van de snede, zonder dit helaas zelf te onderkennen. Het Westen is verlamd in zijn afweermechanisme. Er is sprake van een grote verblinding, men jaagt elkaar op in de jacht naar een groter aandeel van de welvaartskoek en in de afkeer van het verderfelijke kapitalisme, waardoor men zich vrijwillig stort in de armen van een totalitaire ideologie of van een verpolitiekt Christendom. Niemand kan in de toekomst zien, en gelukkig wordt het wereldgebeuren niet door mensen bepaald, maar toch doet de benauwende vraag zich voor hoe lang het nog zal duren voor de nacht valt.

Ontmaskering

De laatste tijd zijn er enkele boeken verschenen die een poging deden de valse ideologie te ontmaskeren, of althans aspecten daarvan aan de kaak te stellen. Men zou ze een ruimer verspreidingsgebied toewensen, dan zij zeer waarschijnlijk zullen hebben. Ik denk aan Aalders (Theocratie of ideologie), Velema (De zaak waarvoor wij staan), De Graaff (Anno Domini 1000 — Anno Domini 2000), Ouweneel (Jeugd in een stervende eeuw) en aan het hier te bespreken boek van **J.A.E. Vermaat: Christus of ideologie?**

De heer Vermaat beschrijft in zijn boek de houding van de kerken in de Sowjet Unie na 1917, in Duitsland van 1933-1939 en in Communistisch China. Het is een lijvig boek geworden, dat nog meer biedt dan in de titel beloofd wordt. Ter verduidelijking van het onderwerp worden levensbeschrijvingen gegeven van Marx, Lenin, Mao, en de achtergrond van hun denkwereld uiteengezet. Het is beklemmend om te lezen hoe in alle drie de staten geleidelijk aan de kerk ingekapseld werd.

Er bleken steeds weer christelijke leidslieden bereid te zijn een brug te slaan van het christendom naar de ideologie. Anderen echter weigerden zich aan te passen aan de ideologie en waren Gode meer gehoorzaam dan mensen.

De lezer volgt de heer Vermaat geboeid in diens betoog, want wat in deze drie staten gebeurd is, kan morgen realiteit bij ons zijn. En hoe zal dan onze houding zijn?

De methoden om iemand los te weken van zijn geloof zijn geperfectioneerd en geraffineerd. Wat als wij bedreigd worden in onze carriere, of (nog erger) in onze bestaanszekerheid, of (nog weer erger) in onze kinderen? Hoe ingrijpend is het niet als ouders uit hun ouderlijke bevoegdheid ontzet worden, als zij hun kind een christelijke opvoeding willen geven! Kiezen wij dan Christus (met opoffering van deze zaken) of kiezen wij de ideologie, die ons wordt opgedrongen, terwille van een veilig leven? Het is te hopen dat wij nooit voor dit dilemma geplaatst zullen worden, waar wel christenen in china, in de Sowjet-Unie en in Nazi-Duitsland mee geconfronteerd werden en worden.

Katholicisme

Het boek van de heer Vermaat is dus zeer het lezen waard, al valt er op onderdelen kritiek te leveren. Als Hitler getypeerd wordt, komt dat naar mijn smaak iets teveel terecht in de sfeer van 'Hitler was een satanist', al ontken ik beslist niet allerlei demonische invloeden op het nazisme. Er is bij Hitler sprake geweest van een eigenaardige mengeling van intellect en intuitie. Als we echter allerlei duistere verschijnselen bij Hitler willen gaan analyseren, komen we te veel terecht op het terrein van gissen.

Op bladzijde 263 lezen wij enkele stellingen die een nadere toelichting zouden verdienen. 'Tussen fascisme en katholicisme bestaat een relatie'. 'Er is eveneens een relatie tussen katholicisme en magie'. Het is wel wat magertjes als ter motivering van de laatste stelling alleen maar wordt opgemerkt dat in het begin van de 17e eeuw het gebruik van amuletten in de streek van Beieren-Oostenrijk sterk toenam. Wat wil men voor die tijd. Trouwens zo kan men ook voorbeelden geven van bijgeloof in protestantse streken. Ik ben het overigens, vooral met die laatste stelling wel eens met de auteur. We misten in deze tweede afdeling van het boek een hoofdstuk over de Duitse kerk in de oorlogsjaren.

Nederlandse situatie

Af en toe gaat Vermaat aan de hand van het door hem geschrevene een sprong maken naar de eigen Nederlandse situatie. Voor mij is het de vraag of dat altijd even passend is. Schrijver vlecht dan zijn eigen persoonlijke (subjectieve) beschouwingen in tussen een zakelijke (objectieve) weergave der feiten. Hij geeft deze een pluim en gene een berisping. De auteur noemt b.v. de naam van Kuitert en stelt dan dat de nood der tijden kan dwingen tot aansluiting bij een ander kerkverband, mits, zo luidt de beperkende voorwaarde. 'dit kerkverband niet te star is' (blz. 333). Een lijst van 'niet te starre' kerkverbanden wordt niet overlegd. Wel blijkt uit het vervolg dat de Christelijke Gereformeerde Kerken een 'niet te star' kerkverband vormen. Behoort de schrijver er soms zelf toe?

Indrukwekkend

Maar, we schreven het reeds, dit is een voortreffelijk boek. De eigenlijke boodschap van het boek klinkt helder en duidelijk door. Ze is verontrustend. Ik wens daarom dit boek een grote lezerskring toe in de hoop dat sommigen zich zullen laten overtuigen van de gevaarvolle situatie waarin wij verkeren. Wij leven inderdaad op het scherp van de snede.

Aan de hand van de achterkant ontdekte ik dat auteur en recensent elkaar slechts een jaar in leeftijd ontlopen. Ik vind het knap dat iemand op een betrekkelijk jonge leeftijd zo'n veelomvattend boek kan schrijven. Ook de hoeveelheid verwerkte literatuur is indrukwekkend. Rest mij nog mee te delen dat het boek geillustreerd is, en keurig verzorgd werd uitgegeven door De Banier te Utrecht.

N.a.v. J.A.E. Vermaat: Christus of ideologie? Positie en keuze van kerken en christenen in een ideologische situatie. Omvang: 515 blz. Prijs: f.35.—
Uitgever: De Banier, Utrecht. Het is verkrijgbaar bij Speelman's Bookhouse in Toronto, Ont.

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DE KEUS VAN 'T SMALLE PAD 54
een vervolgverhaal door Gé Verhoog

'''t Zal wel opvallend rustig zijn als jij in die school zit,'' valt Klaartje in.

''Wij hebben zoals ik zei, allen plezier, behalve vader en moeder,'' gaat Teunis ongestoord door, ''als u naar Leiden moet voor afwikkelingen van de financiele zaken, maakt u er een vancantiedag van.''

Verbeek schudt het hoofd. '''t Zal inderdaad een rust zijn als jij niet meer thuis bent, wanneer zal je toch eens verstandig praten. Ik vacantie nemen-'' Hij lacht meewarig om dergelijke loszinnige voorstellen; ''zolang ik kan werken, ga ik niet luieren.''

''Vader,'' zegt Henk, ''in de Bijbel staat dat er een tijd is om te werken en een tijd om iets anders te doen. U hebt jarenlang niet anders gedaan dan werken en zwoegen, moeder heeft nog nooit de stad Leiden betreden: gun uzelf en moeder dat genoegen.''

''Naar Leiden?'' herhaalt vader, ''moeder kan dat stuk niet lopen naar de spoortrein.''

''Ach houd toch op,'' zegt moeder lachend, ''ik wil niet eens.''

''U gaat niet lopen en niet met de ijzeren spoortrein,'' betoogt Teunis, ''u gaat met de boot van hier naar Leiden, blijft daar de hele dag en komen 's avonds weer terug. Klaartje kan eten koken en als het moet ga ik zelfs pannekoeken bakken.''

''Toe maar,'' remt vader af, ''het geld schijnt niet op te kunnen. Denk niet, dat ik zomaar een dag vrij neem en als vacantiegast geld en tijd vermors; ik ga niet met het geld smijten.''

Teunis zucht. Een dag vrij - zijn vader ziet het als luiheid en geld verbrassen. Hij denkt aan de twee weken achter elkaar vacantie, die hem als schoolmeester staan te wachten....Het is een strijd, zijn vader en moeder te overtuigen, dat ze een dag samen uit kunnen gaan zonder de zonde van de luiheid en geld verbrassen te begaan - eindelijk geven zij aarzelend toe. ''Ik neem wel zelf brood mee,'' beslist moeder, ''dat is goedkoper.''

''Ja,'' vindt Teunis, ''neem ook melk mee en koffie en -'' Hij schiet in de lach, ''ik zie het ervan komen dat de erfenis zo zuinig beheerd wordt, dat er rente op rente geboekt wordt en mijn vader een rijkaard wordt.''

''Als het zover mocht komen, gooi ik het geld in de vaart,'' verklaart Verbeek plechtig, ''ik wil niet met de Mammon van doen hebben.''

''Dan vis ik het er weer uit,'' belooft Teunis, ''ik heb niet zo'n hekel aan de Mammon.''

Dit verontrust vader weer. ''Teunis, denk eraan, dat ik dan nog liever in armoede en zorg was blijven leven, als het geld jouw verderf worden moet. Jaag toch de schatten van de wereld niet na -''

Dan lacht moeder gearnuseerd, het is opvallend, dat ze meer lacht dan voorheen. ''Ach man, houd toch op! Teunis plaagt je graag - geloof hem toch niet altijd.''

Verbeek bromt wat - ja, Teunis kan rare taal uitslaan. ''Laten we hopen, dat Teunis eindelijk ernstig wordt, vooral nu hij zoveel kinderen aan zijn leiding toevertrouwd gaat zien.''

''Als u in Leiden bent, kunt u eindelijk eens een warme overjas kopen,'' stelt Klaartje haar vader voor, ''als moeder voor zichzelf wol en sajet uitzoekt, zal ik daarvan een warme sjaal breien.''

''Mijn overjas is goed,'' begint vader maar nu is moeder verontwaardigd: ''Je koopt een jas, hoor je! Dat zal ik nu eens doorzetten. Ik heb al zo vaak naar die oude versleten jas van je gekeken - nee, je koopt een jas.''

De vacantie gaat door. Vader voelt zich enigzins beschaamd, zomaar een dagin de week als een koning uit te gaan, maar de notaris heeft hem ontboden, dat vergoedt wat. Moeder lacht als een jong meisje, als ze samen naar de boot lopen - het is nog nooit gebeurd. Klaartje wuift hen na, dan keert ze terug in de plots vreemd lege woning; wat is het geluk groot in hun huis. Wat een uitkomst - Ze denkt aan het ongelooflijke: vader en moeder samen een dag uit. Vader zal natuurlijk wel wroeging hebben of misschien vergeet hij het voor enkele uren als hij de stad weerziet en moeder de mooie delen van Leiden wijst. Een dag niet werken; ze denkt aan Kobus en zijn idealen. Als ze getrouwd zijn, wil hij reizen in de spoortrein, hij wil met haar naar Amsterdam, hij wil -

Mag dit? Vader zal het afkeuren, beslist. Maar waarom mag een mens niet genieten als het kan?

Henk loopt op lichte voeten: het vlot snel en hij zal binnen enkele weken het huis verlaten om naar de Meer te gaan, waar het filiaal van de firma Maaswal, gelegen aan de Ringvaart hem als eigenaar zal zien. Wedden, dat hij binnen een half jaar getrouwd is? De zaak is goed beklant, zei Kobus en een kosterzoon is meestal goed op de hoogte van nieuws.

Dat ene bericht in de grote ambtelijke enveloppe heeft hun leven grondig veranderd en in het licht geplaatst, maar het is op de eerste avond, als het geld hen is voorgeteld, dat Verbeek naar dominee Franken gaat. De dominee ontvangt hem op zijn studeerkamer, waar Verbeek hem in vertrouwen vertelt van de erfenis - een mededeling, die oprecht blijdschap bij dominee Franken doet loskomen. Hij heeft Verbeek leren kennen - een man zonder bedrog en het gezin is opvallend waar en aantrekkelijk. Dit is een uitkomst waaraan niemand heeft kunnen denken.

''Ik heb de Here verweten, dat tante Doedje haar erfenis niet aan mij vermaakte,'' zegt Verbeek, ''ik wist niet dat het de weg was voor mij - maar ik heb niet beseft dat ik de Here de wet voorschreef...De uitkomst kwam van een kant, die geen mens zo mooi en goed had kunnen uitdenken.''

''Dat is Gods weg,'' zegt de dominee.

Verbeek haalt vijf-en-twintig gulden uit zijn jaszak. ''Dominee, toen het erg moeilijk was en ik zoveel uitgaven had met - met -Marijtje, toen hebt u mij vijf-en-twintig gulden gegeven van de diaconie...Ik moest het aannemen omdat ik zoveel te betalen had en het geld was er niet, maar nu...'' Hij legt het geld op de tafel neer. ''Alstublieft.''

De dominee is opgestaan. ''Nee - Verbeek - nee, dat is immers niet nodig; het is al een lange tijd geleden - u zult het nog kunnen gebruiken -''

Verbeek staat ook op; er ligt een besliste trek op zijn gezicht, maar tegelijk een gelukkige lach, die zelden op zijn gezicht is te vinden. ''Ik kan het missen,'' zegt hij, ''ik ben rijk gezegend. Met zuinig beheer en verstandig overleg zullen wij nooit meer armoede kennen - we hebben genoeg.'' Hij haalt tien gulden tevoorschijn. ''Dit is voor de Kerk,'' zegt hij, ''ik kan mijn dank aan de Here niet anders uitdrukken, neemt u dit aan.''

''Maar -''

''Ik geef het uit 's Heren hand,'' zegt Verbeek, ''dit is een zaak tussen God en mij. Laat niemand dit ooit weten.''

Er is een zwijgende handdruk, dan gaat Verbeek naar huis en het is hem als een man, die de weg kort vindt, omdat hij met blijdschap de weg gaat.

Dominee Franken staat lang in gedachten. ''Dit gebeurt niet vaak,'' denkt hij, ''meestal houdt men de gift en vergeet terug te geven als men er financieel bovenop komt - Verbeek - een zorgenkind van de hemelse Vader, maar God heeft de blijmoedige gever lief...''

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Er is een vreemde opwinding in de kleine woning aan de dorpstraat: Teunis gaat het ouderlijk huis verlaten om het volwassen leven te beginnen als schoolmeester in de Achterhoek.

't Is vroeg in de morgen, maar Verbeek heeft reeds drie uren arbeid achter de rug. ''Ik zie je morgen wel, als je naar het station gaat,'' heeft vader gezegd tegen Teunis, ''wat een leventje heb je: als ik een halve dag heb gewerkt, kom jij pas uit je bed.''

''Denk eens door:'' hielp Henk, ''dat luie leven zet zich voort als volgt: een paar uur per dag voor de klas staan, twee middagen in de week helemaal vrij, voorts de vacantie die ze om de haverklap nodig menen te hebben -''

Teunis had wijsgerig geknikt. ''Vader en jij hebben gelijk, tenminste, ik zal gelijk geven omdat hier gepraat wordt naardat men inzichten heeft. Ik ga een zwaar leven tegemoet, mensen! Met je hoofd werken is moeilijk! Ik moet wel vaak vacantie hebben, want het leven van een schoolmeester is niet benijdenswaardig!''

Vader had meesmuilend gelachen. ''Ja, ja. Daarom wilde je het zo graag worden, je zoekt de moeilijkheden. Zo ben je.''

Uiteindelijk was het een vrolijke avond geworden en moeder bedenkt met een vlaagje treurigheid, dat de luchtige toon en de dwaze grollen van deze zoon sterk gemist zullen worden in de ouderlijke woning.

''Ik zal ontzaglijk vaak thuiskomen,'' belooft Teunis, nu hij op de rieten koffer zit te trappelen om deze behoorlijk dicht te krijgen, ''met de jaarwedde die ik heb, kan ik fantastisch veel doen.''

''Ik betaal de helft van je reisgeld terug,'' haast moeder zich te zeggen, ''dat blijft tussen ons, hoor je?'' Een vreugde schiet door haar heen, dat ze zoiets kan zeggen: met veel zuinigheid die haar in het bloed zit, kan ze iets ruimer leven - de erfenis is een dagelijkse vreugde.

''Misschien vind ik wel een vrouw die het leven met mij wil delen,'' fantaseert Teunis er lustig op los, ''ja, dat kan toch? Een hospita is ook niet alles.''

Moeder pakt boterhammen in, ze snijdt de kaas extra dik: ze zal voor zichzelf deze dag niets op het brood nemen dan is het extra er weer uit.

''Teunis, het is heel goed als je trouwt, maar denk eraan, jongen: je gaat in een heel vreemde omgeving - wat jammer toch dat het zo erg ver weg is - maar wees voorzichtig, let op met wie je omgaat en als het kan, zie dat je een vrouw neemt van de kerk...''

''Maar moeder!'' haalt Teunis uit, ''ik wil deze winter belijdenis doen, hoe zal ik dan een vrouw buiten de kerk kunnen nemen?'' Hij ziet even voor zich uit, dan zegt hij: ''Ik heb gezien en beleefd in ons gezin, hoe mensen kunnen zijn als je van een andere kerk bent en tegelijk neem ik een voorbeeld aan vader, die stoer en onverzettelijk de kerk koos waarin hij zich thuisvoelt - Moeder, dat is de hechtheid van ons gezinsleven geweest. Ik wil dit navolgen. Het gezin is het fundament voor ons leven.''

Moeder staart even door het raam, dan zegt ze: ''Ja, daarin waren we rijk ondanks alles.''

''Toch kan ik werkelijk niet vader navolgen in zijn star dogma,'' peinst Teunis, ''ik houd meer van uw geloof, dat is blijmoediger en - we hoeven dan toch niet meteen lichtzinnig te zijn?''

''O Teunis, stil!'' ontsnapt het moeder, ''zeg dit nooit tegen je vader -''

''Vader weet het immers,'' stelt Teunis gerust, ''het is de vraag van onze opvoeding geweest: wat is de weg en wie heeft gelijk - Vader is zo bezorgd over ons, omdat we anders zijn, hij kan niet inzien dat we van een nieuwe generatie zijn -''

''Die nieuwe generatie zoals je het noemt, kan oppervlakkiger worden,'' bedenkt moeder, ''we mogen de geestelijke erfenis niet verwaarlozen.''

Teunis heeft eindelijk de twee helften van de rieten koffer op elkaar gekregen, sjort de riemen vast. ''U praat nu echt vader na,'' grinnikt hij, ''u bent het niet met alles eens, u hebt zelf een blijer geloof en ik voel me gelukkig, dat ik dit van u heb geerfd -'' Hij ziet ineens in ernst naar haar op: ''Er staat een tekst in de Bijbel die me te binnen schiet: Het land waaraan ge niet gearbeid hebt - dat is onze geestelijke erfenis en die zal ik goed beheren, maar in het raam van de tijd. Als ik de te starre dogma's vasthoud, kom ik naast het leven te staan; ik moet de Bijbel beleven in de tijd waarin ik leef. Dan ben ik een Christen die mee kan praten.''

Moeder hoort hem verwonderd aan. Teunis is nooit zo ernstig - een blijde voldoening breekt in haar los. De jongen neemt het ernstig op; wat zal ze zich zorgen maken? Hij heeft immers gelijk? Tegelijk beseft ze, dat ze dan haar man ongelijk geeft en dit mag niet - ze schudt het hoofd. Wat is alles moeilijk. Het enige wat ze kan doen, is alles aan God vertellen; als ze niet meer uit de vragen komt, bidt ze, omdat ze het niet meer weet. God laat geen bidder staan.

Toch is er een diepe blijdschap in haar, dat Teunis zo welgemoed en sterk het leven zal ingaan. Hij moet nog veel leren, hij is nu toe aan de lessen van het leven zelf, maar waarom zal ze zijn levensmoed overschaduwen met waarschuwingen? Ze denkt er niet aan dit te doen.

''Zo,'' zegt Teunis, ''eindelijk gereed. Ik zal van vader afscheid gaan nemen op zijn werk. Ik heb broer Henk en broer Peter de hand geschud, ik heb mijn zus Klaartje omhelsd, nu mijn moeder...''

Hij houdt lang zijn armen om haar hals geklemd. Zijn bravoure is voor enkele ogenblikken verdwenen; dieper dan ooit beseffen beiden, dat hier een afscheid is van een levensperiode. Het is, als zoekt hij nog eenmaal kracht en bescherming in die moederarmen - hij blijft immers altijd kind in de ogen van zijn moeder en - dit is de rijkdom van het kindzijn.

Dan neemt hij de koffer op en gaat het smalle grindpad af naar de straat. Lang zwaait hij naar zijn moeder; dit beeld grift zich in zijn ziel: hij weet dat er nooit een blijvend afscheid zal zijn tussen zijn moeder en hem.

Na een half uur lopen is hij bij de molen waar zijn vader werkzaam is. Het doet Teunis goed, want de koffer schijnt bij iedere stap zwaarder te worden.

''Ik heb mijn goudstaven meegenomen,'' zegt hij tegen zijn vader, ''daarom is die koffer zo zwaar, maar ik voel me rijk dus zal het wel lukken.''

''Ik hoop, dat je waarlijk goudstaven zult bezitten,'' Verbeek kan de schets van zijn zoon in deze ogenblikken niet waarderen, wordt de jongen nu nooit eens ernstig, ''de geestelijke goudstaven van het geloof, want met minder kunnen we niet toe.'' Hij legt zijn ruwe werkhand op de smalle schouder van Teunis: ''Teunis, jongen, nu ga je het leven in en wat zal het je brengen!''

Over boeren in Latijns Amerika

door L. Schuurman

Overgenomen uit Gereformeerd Weekblad van 7 okt.

Op mijn tafel ligt een boekje, ''boekje over boeren''. Het is een uitgave van Solidaridad (interkerkelijke aktie voor Latijns Amerika). Het lijkt me gewenst de aandacht voor deze publicatie te vragen, al was het alleen maar vanwege het feit dat de Gereformeerde Kerken in Argentinie en Brazilie bepaalde zendingstaken hebben aanvaard: elke informatie over Latijns Amerika is daarom belangrijk en dat niet alleen voor een kleine kring van missionaire 'hobby-isten'.

Het onderwerp is nog altijd aktueel. Het was het natuurlijk vooral toen midden in de 60er jaren ''Che'' Guevara vanuit Cuba naar Bolivia overkwam om in laatstgenoemd land samen met de boeren (de campesinos) te proberen de regering omver te werpen. Het effekt van dat ondernemen is tweedelig geweest. Vrij spoedig ontdekte Guevara dat het niet zo eenvoudig was de mentaliteit van de boeren te begrijpen; die was minder revolutionair dan hij gedacht had, zodat hij geconfronteerd werd met de noodzaak aan allerlei vormen van bewustmaking te werken. Men kan zijn dood dan ook zien als een bezegeling van een mislukt contact tussen wat dan wel voorhoede wordt genoemd en massa. Het tweede effekt is curieus. Rondom de gestorven Guevara ontstond een cultus van bewondering, eerst in Latijns Amerika, vervolgens snel geexporteerd en duidelijk gecommercialiseerd.

Het boekje over boeren geeft in kort bestek een schat aan informatie. Het laat iets zien van de onderdrukking waaraan grootgrondbezitters kleine boeren bloot stellen; in naam hebben de laatsten gelegenheid een eigen stukje grond te bewerken, maar als het er op aan komt, zijn ze restloos ter beschikking van de machtigen, die niet aarzelen op het beslissende moment leger en politie te sommeren tot harde akties over te gaan. Is niet alleen al het feit van protesteren tegen onrecht een duidelijk bewijs van instemming met de verderfelijke doctrine van het internationale monsterverbond van het communisme?

We krijgen ook een prachtige verklaring te lezen van twee bisschoppen uit het noord-oosten van Brazilie; via een griezelig aktuele exegese van 1 Koningen 21 (Nabot en de wijngaard) wordt zonneklaar aangetoond hoe ernstig het optreden van de machtigen tegen de kleinen beoordeeld moet worden. Een kort citaat: ''Wij zijn ook bang dat het geduld van de armen uitgeput zal raken en wanneer het geduld van de armen opraakt, zal het geduld van God ook opraken en zal Hij het recht verschaffen dat de mensen niet wilden doen''. Vervolgens treffen we een document aan, dat duidelijk doet blijken dat het vreselijke verschijnsel van de trekarbeid niet tot Zuid Afrika beperkt is, maar volop ook in Brazilie aangetroffen kan worden.

We vinden informatie over de ANUC-organizatie in Colombia alsmede een uitermate boeiend stuk over de middenamerikaanse plattelandsvrouw (die o.a. ook klaagt over het zgn. ''machismo'' - de sterk mannelijk ingestelde maatschappij die er weinig of geen ruimte voor biedt dat vrouwen verantwoordelijkheid dragen).

Tenslotte treffen we een stuk aan van Jan Hanse over de situatie van de nederlandse boeren; hij probeert aan te tonen dat er natuurlijk grote verschillen bestaan tussen latijnsamerikaanse en nederlandse boeren maar dat er toch ook een fundamentele overeenkomst is: in beide gevallen is een duidelijke voorrang verleend aan de belangen van de industrializering, zodat een rijker wordende stad als noodzakelijk tegendeel een armer wordend platteland met zich mee brengt.

Organizatie

De lektuur van het boekje is geen vrolijke zaak. Zoals zo vaak heeft men de verleiding dergelijke publicaties maar voor kennisgeving aan te nemen, ze zo gauw mogelijk te vergeten en over te gaan tot de orde van de dag: wat is er aan te doen? De gevoelens van machteloosheid zijn bitter!

Ik denk dat het altijd beter is er mee bezig te blijven en er op te letten hoe bepaalde dingen toch langzaam kunnen veranderen. In dit geval noem ik met name de hoge graad van wijsheid en bewustheid die men bij de plattelanders, die in dit boekje het materiaal aandragen, kan aantreffen. 1967 in toch niet helemaal meer hetzelfde als 1977! Het kan ook niet anders. Waar de armoede alleen maar is toegenomen en de vooruitzichten nog somberder zijn geworden, komt men op een gegeven moment voor de beslissing te staan, hoe een dergelijk triest lopend proces nu toch wel te verklaren is.

Verder dient met ere te worden opgemerkt dat in vele landen de kerk duidelijker gaat spreken. Wat in de 60er jaren vaak alleen maar geisoleerde woorden van aktiegroepen waren, kan in bepaalde landen nu uit de mond van de bisschoppen zelf worden gehoord. Afgezien van het feit dat het verheugend is dat de kerk zich met meer duidelijkheid opstelt in de lijn van de joods-christelijke traditie, moet men het effekt van een dergelijk naar buiten toe spreken niet onderschatten.

De kerk is een realiteit in het latijnsamerikaanse maatschappelijke leven. Die kan men niet zonder meer het zwijgen opleggen. In vele gevallen kraakt het ernstig in de verhoudingen tussen regeringen en bisschoppen. We moeten ook vermelden dat de kerk zijn martelaren heeft geleverd: christen-zijn en onder-verdenking-staan worden voor vele politieambtenaren idente zaken.

Als men dit alles samenvat, moet men zeggen dat de sleutel voor het openkrijgen van de deur van het huidige repressieve systeem gelegen is in de mogelijkheden van de boeren zich te organizeren. Dat is het dan ook waartoe verstandige bisschoppen oproepen. Het is eveneens datgene wat van de kant van de repressie met ware hartstocht bestreden wordt.

Het oprichten van dit soort organizaties (''Ligas agrarias'') bedoelt vooral twee dingen. In de eerste plaats wordt getracht zo een dam op te richten tegen de genadeloze fianaciele afpersing waaraan de boeren bloot staan, wanneer zij hun artikelen aan de stad verkopen; dat gebeurt door middel van tussenhandelaren en niet mag ontkend worden dat hier sprake is van een regelrechte maffia. Als men die tussenhandel niet weet uit te schakelen, is er aan het probleem niet veel te doen. Verhoging van prijzen van grondstoffen betekent helemaal niet dat de boer inkomensvermeerdering krijgt: het meeste, zo niet alles, blijft halverwege hangen.

Het zal duidelijk zijn dat de tussenhandel in vele gevallen rekenen kan op de daadwerkelijke medewerking van leger en politie: anders gezegd, het is veel de rijke plaatselijke en nationale bourgeoisie die haar bevoorrechte positie dankt aan de uitbuiting van eigen landgenoten. Vervolgens moet ook worden opgemerkt dat het stichten van een ''liga agraria'' beoogt een betere samenwerking tot stand te brengen tussen de boeren zelf; het gaat niet alleen om de strijd naar buiten, het gaat er ook om de solidariteit onderling te verbeteren.

Zoals we al opmerkten, over het algemeen is de geschiedenis van deze ''ligas'' tot nu toe een droevige; ze worden niet erkend en vaak op Al Caponewijze uitgemoord of geintimideerd. Toch komen er steeds meer. Als er iets is dat steun en ook financiele hulp verdient is het dit pogen van het latijnsamerikaanse plattelandsproleriaat het lot in eigen handen te nemen.

Macht

Is dit alles nu een stukje politieke machtsstrijd waar de theoloog naar kan kijken, verbaasd dat mensen zich zo druk maken over dingen die toch alleen maar van de aarde zijn? Ik denk het niet. Tenminste in latijnsamerikaanse landen is ook de theoloog zeer geinteresseerd. Vooral en juist omdat het om die macht gaat.

De in Buenos Aires werkende oudtestamenticus Severino Croatto heeft een prachtige commentaar op Genesis 1-11 geschreven. Hij probeert dat vooral contekstueel te doen; vanuit de dagelijkse ervaringen: frustratie, onmacht en vervolgens richt hij vragen tot de tekst, een tekst die hij op zijn beurt ook weer in de contekst van de produktie van de oudsemitische wereld weet te plaatsen. Zijn ideeen hebben invloed. Meermalen treft men op stenciltjes voor gemeenteavonden of 'extension' -cursussen gedachten aan die uit zijn werken stammen.

Als hij schrijft over Genesis 1:26vv. - de mens als beeld Gods - introduceert hij het woord ''democratizering'' om het eigene van de bijbelse opvatting ten aanzien van de plaats van de mens in de schepping aan te duiden. Hij merkt nl. op dat het op zichzelf niet vreemd is in de wereld van het nabije oosten de gedachte aan te treffen dat de mens het beeld van God is. Maar een dergelijke waarde werd dan wel gereserveerd voor de koning; de gewone man deelde er niet in, integendeel, diende alleen maar als voetveeg voor deze oppermachtige koning. Welnu, in Genesis 1 treffen we volgens Croatto die democratizering aan: niet één mens, of enkelen, maar alle mensen, de mens, delen in de waardigheid van geschapen te zijn naar het beeld van God.

Voor Croatto houdt dat o.a. in dat dan macht ook niet meer centralistisch in de handen van één mens of enkelingen wordt gelegd; macht moet worden gedeeld en machtigen moeten bereid zijn de macht uit handen te geven. Waar dat niet gebeurt, hoopt men geweld op; het kan ook zijn dat men mensen zo ontwent aan het dragen van de macht, dat ze ver-ontmenselijken oftewel gelaten en passief gaan zitten afwachten wat er met hen gaat gebeuren (een van de meest verbijsterende dingen die men kan waarnemen bij de oorspronkelijke indiaanse bevolking van Peru).

Om deze redenen zal men ook theologisch of christelijk geinteresseerd moeten zijn in het stichten van ''ligas agrarias''. Wordt daar niet een poging ondernomen realiteit te geven aan wat profetisch in Genesis 1 wordt opgeroepen?

Tenslotte: we ontdekken ook steeds meer dat we er niet zijn, wanneer we onze sympathie betuigen met hen die in verre landen in naam van de menselijkheid hun nek uitsteken om macht beter verdeeld te krijgen. Wordt immers niet steeds duidelijker vanuit de ''tweederde'' wereld opgemerkt dat er ook zo iets bestaat als ''centrum'' en ''periferie''? Een machtsblok in het noorden en een massa onderworpenen in het zuiden van de wereld? Moet ook internationaal de macht niet gedeeld worden? En bestaat daar in het noorden bereidheid toe? Hier geldt dat, wanneer men een goed bezoek brengt aan de ''tweederde'' wereld, dit niet als een soort toerisme moet worden gezien. Men komt weer thuis met vragen die niet alleen te maken hebben met de ellende daar, maar ook met de macht hier. Gezegd moet worden dat het ''boekje over boeren'' een waardevolle publicatie is, die in kort bestek wezenlijke en indringende vragen weet te stellen.

Het adres van ''Solidaridad'' is: Laan van Meerdervoort 148, Den Haag.

Lezers Schrijven:

Aanmerking over Synode artikel

Geachte redactie:

Het spijt mij dat ik enige aanmerkingen moet maken over het geschreven artikel ''De Synode van de Canadian Reformed Churches'' in de 28 okt. uitgave van dit blad.

Mr. de Haas zegt dat het moeilijk is de toenadering tot deze kerken. Als voorwaarden zouden dan gesteld worden verbreking met de Geref. Kerken (synodaal). Mijns inziens, zou dat beslist niet verkeerd zijn, gezien de Kuitert leer. Ook gesteld is geen lidmaatschap te zijn van de R.E.S., niet te spreken van de Wereldraad van Kerken.

Zijn deze voorstelsels wel goed?

Mr. Farenhorst heeft er in zijn artikelen ook voor gewaarschuwd.

Verder schrijft Mr. de Haas dat vrijgemaakten nogal sterk staan in bezwaarschriften. Maar mischien kon de Chr. Reformed Church daar eens een voorbeeld aan nemen in verband met de Chr. Ref. leden die lid zijn van de labor unions. Wordt daar wel eens tegen gewaarschuwd?

De schrijver zegt dat hij ons op de hoogte zal houden over de genomen beslissingen. Dat is prachtig. Maar ik hoop zonder onnodige aanmerkingen.

Mrs. G. Miedema
London, Ont.

Plans under way for annual Canadian Multicultural Songwriting competitions.

Organizers of the annual Canadian Multicultural Songwriting competitions say plans are now being made for the 1977-78 competitions.

Toronto broadcaster Johnny Lombardi and Radio CHIN Director Sam (The Record Man) Sniderman report that 112 entries were received for the 76-77 competitions. The winners were announced at a special multicultural night presented at the Canadian National Exhibition's Canadian Recording Industry Pavillion which marked the 100th anniversary of recorded sound in Canada.

The aim of the competitions is to promote Canadian talent within a multicultural context and those songs which are reflective of the individual cultures which made up Canadian society today. The three winners are judged on how "best they foster a greater understanding and appreciation of a particular culture by all Canadians".

"We are most enthused and gratified by the number and quality of the 112 songs submitted and anticipate that the 77-78 entries will set an even higher standard in terms of quality and numbers", CHIN's President, Johnny Lombardi said.

First prize in the 76-77 competitions, the McGowan Award plus $1,500 in cash was won by Pino Ubaldo of Toronto for his song "Quando Scende La Sera". Second prize ($500) and third prize (a trophy) were won by Mario Marasco, also of Toronto, for his songs "Citta Moderna" and "Incontrarti Qui", in that order. Runner up was a German song "Karneval-waltzer" written by Fekko D. van Ompteda.

All three winning entries were performed at a special multicultural program produced by Johnny Lombardi and presented at the C.N.E. on August 19th, 1977.

The competitions are made possible through the support of Radio Stations CHIN, Toronto; CJVB, Vancouver; CFMB, Montreal; CKJS, Winnipeg, and of BMI and CAPAC.

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THE WOMEN'S GUILD

of the Hamilton District Christian High School

is hosting the third Annual Fund Raising Dinner for Saturday, December 3rd at 6:30 p.m. in the High School Auditorium. Entertainment by the Drayton Klompendansers and the Dundas Concert Band.

Tickets of $15.00 each available at the school's office — phone 389-3411.

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25th Anniversary
The Christian Reformed Church
Terrace, B.C.

Extends a hearty invitation to all its members and former members to attend their 25th *Anniversary Celebrations.*

Sunday, Dec. 18 **Special Anniversary Services at 10:00 a.m. and at 5:00 p.m.**

Monday, Dec. 19 **Special program and fellowship evening will be held at 8:00 p.m. at the Church and School facilities.**

For lodging, anniversary booklets and further information please contact the clerk: C.R.C., Box 441, Terrace, B.C., V8G 4A2.

Christmas greetings

If you wish to place your Seasons Greetings in the special Christmas Issue of Calvinist Contact, please send in the ad along with the payment of $6.00 before November 28, 1977. Wishes coming in after this date will be placed in the following issues.

CALENDAR OF EVENTS

Nov. 18 Dr. A. Diekema, Ph.D. will speak in Hamilton Immanuel CRC at 8 p.m. Sponsored by the Canadian Christian Education Foundation.

Nov. 19 Annual meeting of the Ont. Chr. College Assoc. in the Conrad Grebel Auditorium of the University, Waterloo, Ont. at 2 p.m.

Nov. 25 Rummage and bake sale given by the Grace Chr. School Society at Rehoboth CRC, 800 Burnhamthorpe Rd., Etobicoke, Toronto, Ont. 11 a.m. to 2 p.m.

Nov.26 Bazaar, John Calvin Chr. School,290 Water St., Guelph at 3:00 p.m. and auction at 7:00 p.m., featuring a "Children's Playhouse" at 2:00 p.m.

Dec. 17 Strathroy Annual Christmas Concert with the St. Thomas Male Choir, Crescendo; the St. Thomas Ladies Choir, Gloria in Excelsis; and the St. Thomas School Choir in the First Chr. Ref. Church, Strathroy at 8:00 p.m.

Dec. 20 St. Thomas Annual Christmas Concert in the Trinity Anglican Church, 55 Southwick St., at 8:00 p.m., featuring same choirs as the Strathroy Concert (Dec. 17).

Christian Reformed television programs in Winnipeg and Ontario:
Winnipeg, Channel 9; The four-part CRC-TV series will be aired at 10:30 p.m. on Nov. 21, 28, Dec. 5 and Dec. 12.

Ontario, Global Network (Channels 22, 29, 6 and 2); The four-part CRC-TV series will be aired at 7:00 p.m. on Dec. 13, 14, 20 and 21.

Feike Asma "In Concert"
Nov.11 Ottawa-St.Matthew's Anglican Church
Nov.12 Halifax-The Presbyterian Church of Saint David
Nov.15 Bowmanville, Trinity United Church with Choir "Praise the Lord", Leendert Kooy, director.
Nov.16 Hamilton, Centr.Presbyt.Church with Maranatha and Andoramus Choirs, John Hunse, director.
Nov.18 Kitchener, St.Andrews Presb.Church
Nov.19 Toronto, St.Paul's Anglican Church

AACS Public Lecture
Mr. C.T. McIntire will speak on "God's work in a secular age" in the following cities. Nov. 24, Toronto; Nov. 26, Winnipeg; November 28, Calgary; Nov. 29, Lethbridge; Nov. 30, Neerlandia; Dec. 1, Red Deer/Lacombe; Dec. 2, Edmonton; Dec. 8, Sarnia.

Schaeffer Film Series
The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Rd., Etobicoke, from Oct.3 to Dec.12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance, the Reformation, the Revolutionary Age, the Scientific Age and the Age of the Non-reason.

Lecture series on The Five Points of Calvinism
Series will be held Thursday, Nov.17, 24, Dec.1, 8, 15 at the Can.Ref.Theological College, 374 Queen St. S., Hamilton, featuring Dr.J. Faber, prof. of dogmatology as lecturer on the topic Five Points of Calvinism. Sessions will be held from 8 p.m. to 9.45 p.m. and admission is free.

CJL executive tour
Between Nov.14 and Dec.2, the Committee for Justice and Liberty Foundation's executive director will be speaking in the following communities: Thunder Bay, Nov.14, Winnipeg, Nov.15; Neerlandia, Nov.16; Edmonton, Nov.17, 18; Lacombe-Red Deer, Nov. 19, 20; Lethbridge, Nov.21; Vancouver, Nov.25-27; Victoria, Nov. 28; Regina-Saskatoon, Nov.29; Brampton, Dec. 2; Watch for local announcements.

Andre Knevel organ concerts
Nov.24 St.Paul's Anglican Church, Bloor St., Toronto, Ont. Noon recital
Dec. 3 Centr.United Church, Woodstock,Ont. at 8:15 p.m.
Dec.10 St.Thomas Anglican Church, St.Catharines, Ont. with choir and brass quartet under Leendert Kooi, 8:15 p.m.

Christian Stewardship Services
A presentation of a color film, a discussion with questions and answers on making a will, and free literature form part of a tour by a representative of Christian Stewardship Services. For more information call CSS at 416-598-2181, Toronto, Ont.
Nov.14 Ottawa (Calvin), Ont.CRC, 8 p.m.
Nov.16 Williamsburg, Ont. CRC, 8 p.m.
Nov.28 London (First), Ont. CRC, 8 p.m.

Next issues of C.C.:

Dated	Mailed	Ad deadline
Nov. 18	Nov. 16	Nov. 14
Nov. 25	Nov. 23	Nov. 21
Dec. 2	Nov. 30	Nov. 28

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Notes of Thanks

JOLDERSMA: Henry & Shirley Joldersma wish to thank everyone who made their 25th Wedding Anniversary a very happy day. Thanks for the best wishes, flowers, cards, phone calls & gifts! Hamilton, Ont.

Births

HOFF: Bram and Elly Hoff announce the birth of their son ARON.

Know that he, Yahweh, is God,
He made us and we belong to Him,
We are His people, the flock that He pastures
Ps. 100:3

Dunnville, October 27
720 Cedar Street

RUMPH: With thankfulness and praise to our Heavenly Father Creator and Redeemer, we are pleased to announce the birth of our son, JASON JEREMY born on Oct. 18, 1977. A brother for Brenda-Lee, Ronald, Catherine and Monica. 37th grandchild for Mr. & Mrs. Albert Rumph of Drayton, Ont. 27th grandchild for Mrs. Lucas Drost also of Drayton, Ont. Grateful parents are Albert & Ann Rumph of R.R. #4 Cambridge, Ont.

VANDERKRUK: Cor and Leda (nee Dam) are thankful to the Lord for the safe arrival of a son, KEVIN RYAN, 8 lbs. 8 ozs. on November 7, 1977. A welcome brother for Linda, Robert, Kim, Terry and Lee-Ann. 20th grandchild for Mr. & Mrs. Wm. Dam and 37th grandchild for Mrs. C. VanderKruk.

VERMEER: John and Christine are thankful to the Lord for the safe arrival of a son, JAMES WILLIAM, 3480 gm, on Nov. 3, 1977. A brother for Alina and Fred. 23 Verona Place, Hamilton, Ont. L9C 1S8.

Marriages

OPTHOF-BICK: With joy in their hearts, Mr. and Mrs. J. Opthof from Grimsby and Mr. and Mrs. J. Bick from Ancaster wish to announce the marriage of their children, CORINNE and CLARENCE. The wedding ceremony will take place, the Lord willing, on Saturday December 17, 1977 at 4:00 p.m. in the Mountainview Christian Reformed Church in Grimsby.

SEVENHUYSEN-VAN EGMOND: Mr. and Mrs. A. Sevenhuysen, 34336 Green Blvd., Abbotsford, B.C., and Rev. and Mrs. P. Van Egmond 33532 Holland Ave., Abbotsford, B.C. are thankful and happy to announce the forthcoming marriage of their children, SYLVIA and JOHN. The wedding ceremony is to take place, the Lord willing, in the First Christian Reformed Church of Abbotsford, B.C., on Friday, November 25, 1977, at 7:30 p.m. with Rev. P. Van Egmond officiating.

Marriages

VAN'T FOORT-JOLDERSMA: Mr. & Mrs. Gerrit Van't Foort of R.R. #1 Chesterville, Ont. and Mr. & Mrs. Martin Joldersma of Brinston, Ont. are pleased to announce the forthcoming marriage of their children MARGARET and GINUS. The ceremony will take place D.V. on Saturday, Nov. 26, 1977 at 3:30 p.m. in the Christian Reformed Church of Williamsburg, Ontario. Rev. L. Schalkwijk officiating.

Anniversaries

We are very happy that on November 27, 1977 we may celebrate the 25th Wedding Anniversary of our parents

ARIE and ALICE BEEKSMA
(Bakker)

We are thankful that the Lord has spared them for each other and for us as children in the past years. We pray that the Lord may continue to bless them in the years to come.
Their grateful children:
Grand Rapids, Mich. — Jack & Mary
Oshawa, Ont. — Clarence & Diane
Owen Sound, Ont. — Harry, Glenda, Richard
Open house to be held Nov. 26, 1977 from 2-5 p.m. in the First Christian Reformed Church basement. Home Address: 1755 4th Ave. W., Owen Sound, Ont.

Lethbridge — Lethbridge
1952 — 1977

With deepest joy and gratitude to God we have the privilege of celebrating on Dec. 6, 1977 the Lord willing the 25th year of marriage of our parents,

FRED DE JONG
and
FLORENCE DE JONG
(nee Wielinga)

We pray that the Lord will continue to bless and guide them through the years to come.
Their thankful children and grandchildren:
Calgary — Rudy & Greta de Groot, Joylaine and Janelle
Robert de Jong
Lethbridge—Richard & Arlene de Jong
At home—Norman de Jong
Home address: 543 - 12th St. N., Lethbridge, Alta. T1H 2G9.

Hamilton — Nestleton
1952 — 1977

On November 15th we celebrated with our parents

WIEBREN BEN DEJONG
and
HENNY DEJONG-Funcke

their 25th wedding anniversary. We are thankful to God for the years He has given them together and pray that he will continue to bless them for many years. Their children:
Ilene & Karl Bergen
Brian, Ivan, Anita, Norman, Ralph
The Lord is my strength and my shield; in Him my heart trusts.
Psalms 28:7a

Harkema-Warffum — Lacombe, Alta.

On Monday, Nov. 28, 1977 we hope to celebrate the 25th wedding anniversary of our parents and grandparents

HENRY VANDER VEEN
and
CORRY VANDER VEEN
(nee Vaartstra)

We are thankful to God for the years He has given them together and pray that He will continue to bless them for many more years.
Their grateful children and grandchild:
Calgary, Alta.—Alice VanderVeen
Lacombe, Alta. — Shirley & Gerald Bajema & Kevin
Calvin College, Mich. — Harvey VanderVeen
at home — Tom VanderVeen
Open house on Sat., Nov. 26, 1977 from 2:00-4:00 p.m. at their home. Home address: R.R.#3 Lacombe, Alta., T0C 1S0.

Anniversaries

1952 — Nov. 15 — 1977
St. Thomas, Ont. — Fruitland, Ont.

St. John 15:4a
Abide in me, and I in you.

The Lord willing, on Nov. 19, 1977, we hope to celebrate the 25th Wedding Anniversary of:
SIMON VANTOL
and
BEP VANTOL (nee vanderKraats)
Together with our parents and Tante Go Visser (visiting from the Netherlands) we thank the Lord for his love and care throughout these years and pray for a blessed future.
Smithville, Ont. — Marinus & Joanne Heemskerk
Becky & Jason
Stoney Creek — Simon & Helen VanTol
Vancouver, B.C.—Manuel & Elma Carabott
At home — Marilyn & Julie-Ann
Reception with relatives and friends in the Gym of the John Knox Christian School, Fruitland, Ontario
Home Address: Group 17, Box 7, Fruitland, Ontario.

1947 — 1977

We thank God that on Nov. 12, 1977 we could celebrate the 30th wedding anniversary of our dear parents and grandparents
JACK and NELL VANDERHOEK
nee VanWyk

We pray that the Lord will continue to bless you and give you many more happy years together. With love from your thankful children and grandchildren,
Kerwood, Jenny and John Feddema
Barbara, Jeffery, Tracy, Jennifer
London — John and Vivian
St. Thomas — Sydney and Tilda
Poplar Hill — Adrian and Yolanda (engaged)
Port Franks — Jake, Albert
Home address: R.R. #1, Thedford, Ont., N0M 2N0.

Dokkum — Ottawa
1952 — 1977

With joy and thankfulness to our Heavenly Father we hope to celebrate on December 5, 1977 the 25th Wedding Anniversary of our parents,

PIET and ANTJE WESTRA
(nee Talsma)

The Lord is thy keeper. Psalm 121:5. We hope and pray that the Lord will continue to bless them and keep them for each other and us.
Their grateful children and grandchild :
Ottawa — Gus & Margaret Westra: David Matthew
Leo and Jannie Westra
Calvin College — Peter
At home — Elly
Open house will be held Friday, December 2, 1977, 8 p.m. at the Knights of Columbus Hall, Baseline Rd., Ottawa. Home address: 16 Birchwood Dr., Ottawa, Ont. K2E 5S8.

Obituaries

On November 3 the Lord ended the earthly life of our beloved mother, grandmother and great-grandmother
JANTJE VUGTEVEEN-ZONDAG
at the age of 76 years. We gratefully remember her love and faith lived in the awareness so well described by Paul in Romans 14:7.
Ladner, B.C.

Woodstock,Ont.—Gezienus&Anne Klingeberg
Ladner—Bert & Jenny Prak
Broomall,Pa.—Jochem & Marlene Vugteveen
Ladner—Henry&Henny Vugteveen
Joe & Menty Vugteveen
Surrey,B.C.—John & Anne Vugteveen
Ladner—Dick & Marilyn Klapwyk
The funeral service took place on Monday, November 7. Rev. S. Greidanus officiated.

Obituaries

On Friday, October 28, 1977, the Lord took unto himself after a lengthy illness, His dear child, our sister in Christ,

MARG BOERS

in her eighteenth year.
Beloved daughter of Mr. & Mrs. P. Boers and family, St. Davids, Ont.
May the Lord in His infinite love and mercy comfort and strengthen the family in this time of sorrow.
Rom. 14:8a "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord..."
The Niagara Young Calvinist League

The Lord in His great wisdom, called one of His children to be in His Heavenly home.

TEUNIS JACOBUS BOKS

Our beloved husband, father and grandfather, died suddenly in his sleep, November 13, 1977 at the age of 66.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the Law of the Spirit of life in Christ Jesus have made me free from the law of sin and death....And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8

Jannetje Boks
Herman & Tina Boks
George & Mary TerSteege
Hank & Pat Boks
John & Deanna Boks
Hans Boks
nine grandchildren.
Funeral Service was held on November 16, 1977 from the Immanuel Christian Reformed Church, Hamilton, Ont. Rev. B.Nederlof officiated.
510 West 5th St., Hamilton, Ont. L9C 3P7.

Plotseling en onverwacht op Zondag morgen behaagde het de Here om zijn kind

MR. T. BOKS

thuis te halen.
De Vrouwen Verenigirfg "Ruth" van de Immanuel Chr. Ref. Church betuigt dan ook haar innige deelneming aan ons medelid, Mrs. T. Boks met het verlies van haar man. Moge zij troost vinden in Rom.8:38 and 39: "Want ik ben verzekerd, dat noch dood, noch leven, noch engelen, noch overheden, noch machten, noch tegenwoordige, noch toekomende dingen, noch hoogte, noch diepte, noch enig ander schepsel ons zal kunnen scheiden van de liefde Gods, welke is in Christus Jezus, onze Here."

On Saturday, Nov. 5, 1977 our Heavenly Father took unto Himself to be with Him in Glory, after a lengthy illness, our very dear daughter-in-law, sister-in-law and aunt

JOHANNA (ANNE) VEGTER
(nee Hamminga)

Beloved wife of John Vegter, Orillia (Ont.). After a long illness she wished to go to her Lord and Saviour. Although her death has left us with a painful emptiness, we find strength in knowing that she now shares in the fulness of the new life Christ gives His children.
2 Tim. 4:7,8
Lovingly remembered by:
Brampton—Mr.&Mrs.H.A.Vegter
Roden,The Neth.—Mr. & Mrs. P.A.Vegter
Roden—Mr. H.H.Vegter
Cherry Valley,Ont.—Mr. & Mrs. W.Bulkema
Barrie,Ont.—Mr. & Mrs. H.K.Vegter
Nephews and Nieces
Funeral services were held on Nov. 8, 1977 in the C.R.C. in Orillia. Rev. Van Houten officiating.

Obituaries

On Saturday, Nov. 5, 1977 after a lengthy but patiently borne illness, the Lord in his mercy took unto His Heavenly Glory our dearly beloved wife, mother and grandmother,

JOHANNA VEGTER
(nee Hamminga)

Age 48 — Ps. 37:5
John Vegter
Herma and Norm Brignall
Dena and Jon DeValk
Jony and Klaas Dekker
Trudy, Jan and 4 grandchildren.
The funeral service was held on Nov. 8, 1977 at the First Christ Ref. Church in Orillia. Rev. S. Van Houten officiating.

Minister Wanted

PASTOR WANTED
The Immanuel C.R.C. Cornwall, Ontario invites C.R. pastor and candidates for the ministry interested in serving as pastor in this vacant congregation to reply in writing or by telephone to the clerk, John Oosterheerd, 1312 Churchill St., Cornwall, Ont., K6J 4Y2. Tel: (613) 932-0062.

For Sale

AUCTION SALE

Giftware and toys, on Friday, November 25 at 6:30 p.m.
•150 pieces of Dutch imported brass and copper; flower pots; hangers; jardiniers; umbrella stands etc.
•24% leaded assorted german crystal.
•Delft blue plates; salts & peppers; creamers etc.
•Dolls; snoopies; air hockey games; ceramic cannister sets; velvet pictures; colouring books etc.

Over 500 items
This giftware **all brand new** merchandise. Terms, cash or approved cheques. 3 miles East of Wellandport, 3 miles West of Fenwick, Ont. on Canboro Rd. Bill Vanderheide, Auctioneer, R.R. #3 Wellandport, Ont. Phone: 386-6708.

TO FORMER MEMBERS OF THE TELKWA & SMITHERS C.R. CHURCH:

Still available, a limited supply of the 25th anniversary books of the Telkwa Congregation. Particularly interesting to former members. Contains many stories of how it all started, contributions from various people and its past ministers as well as a reflection of all the societies and numerous pictures. Over 100 pages with hard cover. Available for $8.50 (postage included). Write John Boonstra Jr., R.R. #1 Telkwa, B.C.

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Personal

Christian Reformed Widower, late 60's likes to correspond and meet intelligent lady between 65-70 years old. Please write to Box #4236 Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

Teachers Needed

JARVIS: The Jarvis District Chr. School requires a teacher for grade 4, beginning January 1, 1978. Please send applications to: Pete Weening, principal, R.R. #1, Jarvis Ont. N0A 1J0. Tel: (519)587-4444 (school) or (519)428-0887(house)

LADNER: Ladner Chr.School will be in need of a new teacher for the second half of 1977-78 school term. Grade level: 4 & 5 (approximately 25 students). Minimum requirements B. of Ed. Preference given to applicants with special area of interest in French and/or P.E., but all applications will be reviewed. Salary: commensurate with NUCS standards. Starting date: January, 1, 1978 (negotiable to Feb.1) Please send all applications and/or requests for information to: Mr. Jake Lieuwen, Principal,

VERNON: Vernon Christian School invites applications for the grade 3-4 position opening in January, 1978. Small class. Comparable salaries. Direct inquiries to Ulrich Haasdyk, Principal, R.R.#3, Pleasant Valley Rd., Vernon, B.C. V1T 6L6. Phone (604) 545-7345.

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147 ACRE DAIRY FARM, highly productive land, large barn, milk house, two silos, new addition with 60 ft. automatic feeder, 4 bedroom brick home, situated on main highway. Priced at $175,000.00 with Terms being existing F.C.C. mortgage of approximately $40,000 at 9% .

***

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Tel. [416] 685-1107

Career Opportunity

We have an opening in our office for an independent young person to take care of our office work. The position requires primary bookkeeping experience, receptionist duties and attending to walk-in clientelle. The opening is with a printing firm in the Hamilton, Ont. area. Send letters and resumes to box #4235, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Help Wanted

Mother's helper needed immediately by Mrs. R. Horsman, Montreal.

Very light household work, has two school going children. Salary $60. per week with two days off or negotiable.

Call 620-0480 collect or write to:

Mrs. R. Horsman
388 Bluehaven, Dollard des Ormeaux, Que. H9T 1S7.

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The Board of Talitha Christian Home in Cochrane, Ont. invites applications for

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A dedicated Christian couple is needed immediately. The succesful applicants are to be in charge of a group home for homeless girls between the ages of 12 and 18 years.

They must be able to make the required reports to the agencies who place the girls.

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A single girl (volunteer help) is part of the staff already.

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Salary to be negotiated. The Board

For more information phone:(705) 272-5672. Send applications to:
TALITHA CHRISTIAN HOME
BOX 2112, COCHRANE, ONT. P0L 1C0

Winnipeg Nativity Parade will be on again

by N.D.J. Hogeveen

For the second year in a row the only nativity parade in North America or maybe the world will be held in Winnipeg, Manitoba.

The overwhelming success of last year gave the organizers enough incentive to plan for a bigger and better event this year. The parade will mainly consist of some 30 floats depicting the Christmas story and will be held on December 18 at 2 p.m., when it will move through the streets of Winnipeg. The culmination of this event will be a mass celebration at 4 o'clock in the Convention Centre. Here the people will be able to see the floats, hear the Christmas story and listen to mass choirs as well as participate in singing. Due to the fact that thousands were turned away last year, the celebration will be repeated December 19 at 7:30 p.m.

Individuals, groups or companies from other parts of Canada and the U.S. will be welcome to sponsor or participate in the preparation of the events. However, according to the organizers, all participation and sponsorships must remain anonymous, only Christ will be in the centre. Last year over 1,000 people participated in the organizing, building of floats, singing in the choirs, etc. Donations, although mainly from Winnipeg, came from as far as Queen Charlotte Islands in the West and Toronto in the East.

A CBC Canada-wide broadcast is considered and the organizers suggest that everyone should phone their local stations for correct airing time.

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A closer look at Hebrews

From Shadow to Substance by Roy Hession, published by Zondervan, Grand Rapids; pb 204 pages; price $2.95; reviewed by Rev. Peter M. Jonker.

Roy Hession has given us here a recommendable exposition on the epistle to the Hebrews. It is not a commentary in the sense that it explains the epistle text by text. This booklet has a strong devotional character. The author is convinced that many Christians today are in the same position as the first readers. They are slacking down in their faith and do not come to maturity. The danger of falling away out of grace is imminent and he centers his book around the exhortation in chapter 6, "let us go on to full growth".

The author's concern for the spiritual well-being of his readers is clear from the introduction when he writes, "Read then, with a hungry heart, expecting to see Jesus as the answer to your need and willing to appropriate for yourself what you see and thus enter into further experience of His grace. Do not get too bogged down with the epistle itself. I would be disappointed myself if all you got was a new understanding of the epistle rather than a new sight of Jesus".

Mr. Hession assumes that Paul is the author of the epistle and states that many scholars doubt this since Paul's name does not actually appear in the text (pg. 12). That is certainly a too simplistic rendition of the objections against Paul as the author. It is much more based on other serious considerations.

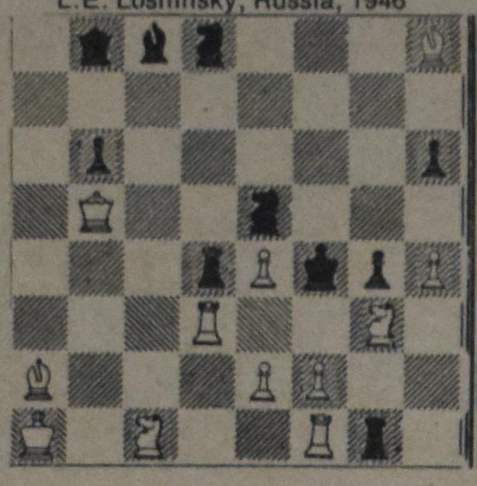
However, that does not detract from my appreciation for this treatment of the epistle to the Hebrews with so much emphasis on the necessity of growth and of the sanctifying power of the Holy Spirit based on the accomplished work of our Lord Jesus Christ. As such I don't hesitate to recommend it.

LET'S PLAY CHESS

Editor: Pete Layer

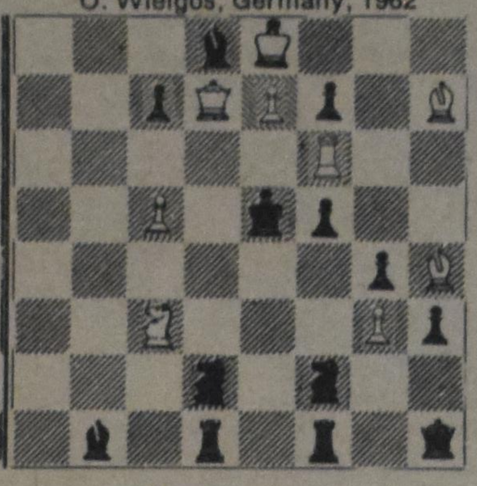
FIRST SERIES OF PROBLEMS IN NOVEMBER

#719
L.E. Loshinsky, Russia, 1946



3 mover 3 pts

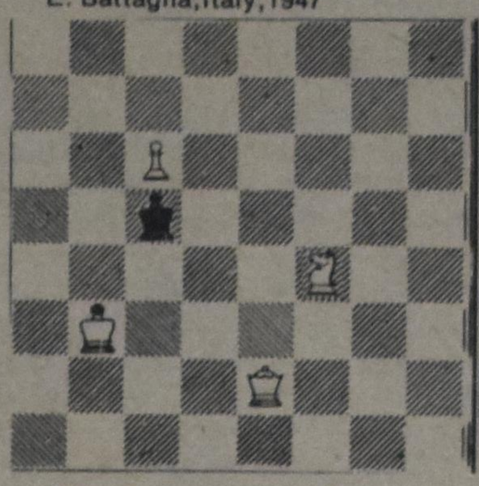
#720
O. Wielgos, Germany, 1962



2 mover 2 pts

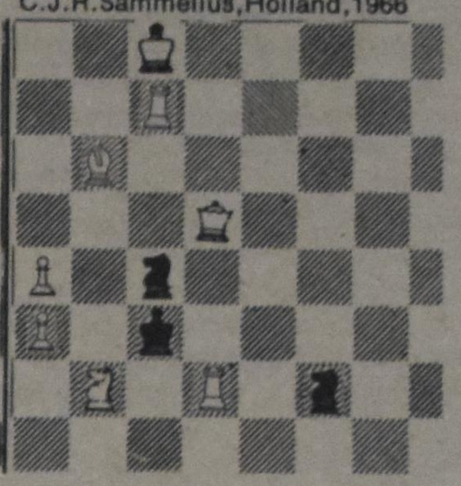
SECOND SERIES OF PROBLEMS IN NOVEMBER

#721
E. Battaglia, Italy, 1947



3-mover 3pts.

#722
C.J.R. Sammelius, Holland, 1966



2-mover 2pts.

Notes

1. The Russian three-mover, #719, shows a theme rarely seen in problems. It is remarkable how Mr. Loshinsky ever managed to show it in this form. He received a first prize with it 31 years ago. White's KR5 is very inviting for the white knight, and in fact white uses this to mate in many instances. One of the problems will then be how to guard the square on k4. White does it in an indirect manner. I mean with direct, that the key itself does not protect the pawn on k4. Please give the key, threat and at least the seven "theme" variations.
2. Black's knights stand ready to protect the king in #720. However, they cut their own throat while so doing. Please give the key, and threat, if any.
3. The deadline will be given next week for the November problems.

Comments:

Both these problems allow the Black king to move. Of course, the three-mover must do this. I think you will get the answers sooner if you first move the Black King around a bit and see what squares have to be covered to mate the King. That's not a bad idea if you drive an opponent's King into a mating net either! Please give the key and all variations for #721. For #722, the two-mover, give the key and threat, if any.

Please send the solutions for the November problems, #719—722, by December 27, 1977 postmarked to this paper's address.

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Conversations on Growing Older

(Hoe dichter ik nader)

by Cor Gilhuis

$3.95

This book is about accepting old age, about not pretending to be thirty when you're really seventy. It's about accepting the consequence of old age, the infirmities, the limitations, but also about the tremendous horizons and prospects for the Christian who grows old.

While written especially for the older person "Conversations on Growing Older" can be helpful for anyone wishing to understand the experience of growing older - very helpful for ministers, elders and deacons.

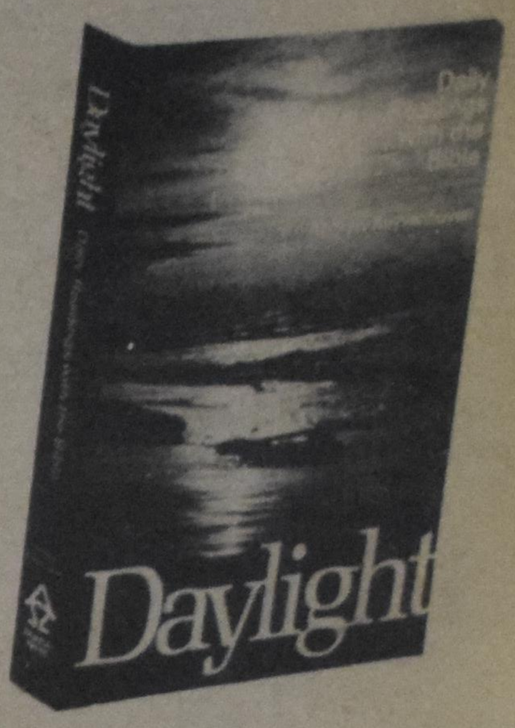
Daylight

Daily Readings with the Bible by Andrew Kuyvenhoven

In this book Andrew Kuyvenhoven leads us through a year of daily Bible readings. Each month the focus is on a particular book of the Bible or some unifying theme. The author uses the light of Scripture to show us what it means to live in the magnetic field of the presence and promises of God.

I have long been an admirer of Rev. Kuyvenhoven's sensitive grasp of the Scriptures. I am sure that many will benefit from this very Biblical and practical material."

—Joel Nederhood, Radio Minister
The Back to God Hour



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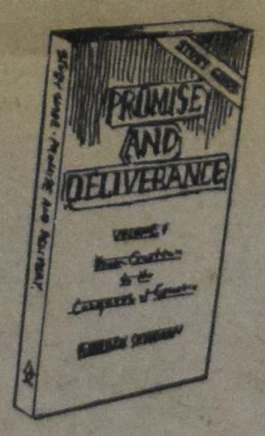
De Graaf's monumental work *Promise and Deliverance* is meant to play a similar role in the life of the Christian community.

I have written this study guide in the hope that it will help bring the truth of Scripture closer to the readers via De Graaf's work. More specifically, this study guide is written with a large cross section of the Christian community in mind. It is aimed at students and teachers in Bible classes, leaders and participants in Bible discussion clubs, families that take time to reflect seriously upon the Scriptures, pastors and their parishioners in church groups, those who engage in personal Bible study, and all others who wish to search out the meaning of God's Word as a lamp to their feet and a light upon their path."

Gordon J. Spykman



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—Clarion

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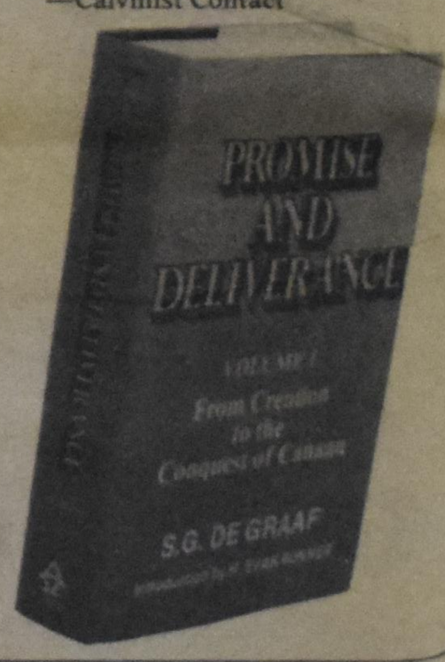
—The Banner



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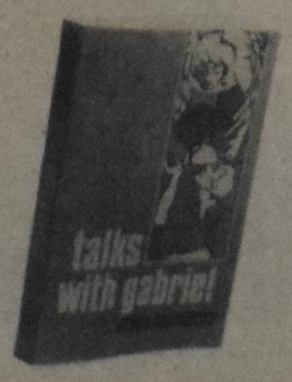
Henry Zylstra



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on the Book of Amos

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